

AGING, AND A MODEL PROGRAM
FOR OLDER PERSONS IN THE
CHURCH

A Professional Project
Presented to
the Faculty of the
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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This professional project, completed by

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in their experience of aging;
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ABSTRACT

The population of the United States doubled in the twentieth century, but the population of persons over the age of 65 has by contrast increased seven times. Today there are about 12 million women, and 10 million men over 65. It is therefore considered to be of great value to plan for the future with this large specialized segment of society in mind.

This professional project, then, seeks to bring together a succinct statement on some of the elements of the aging processes as is given in the literature from the most recent gerontological research. Three aspects of the aging process are given special consideration, the biological, the sociological, and the psychological. These categories are critical in importance for the consideration of valuable needs to be met in those growing older. These needs listed are in harmony with Maslow's paradigm of lower and higher needs.

The problem this project pursues then, is how the church may be helpful in assisting the members of the church, and thereby society in general, in meeting the needs of those in its midst who are growing older. The basic theological and spiritual foundations of the church are laid on the premise that human beings are created in the image of God, and that therefore, regardless of age, are to be treated with the respect, caring, and love that should morally be shared with all members of the family of God.

Myths and stereotypes of older persons are specifically addressed. Not only does western society bring its negative attitudes about specious measurements of "success" and "status", but children and youth are learning and accepting these myths from a variety of sources. They in turn are

adding to these false value systems, only to be burdened with these stereotypes as they themselves grow older. The church and synagogue are in a unique position to bring a healing corrective to these irrational values by establishing a positive attitude toward aging by its higher concept of the nature of man as he is related to God. The church is also potentially capable of establishing a "family" relationship to older persons who through role losses and deaths are often "neglected" into a deepening loneliness and detachment.

This project sought to ascertain the needs of the senior citizens of the 4500-member University Church of Seventh-day Adventists in Loma Linda, California by means of a survey instrument. The results of this questionnaire helped in the formation of a local needs assessment, and the philosophic basis of a threefold approach to help meet the needs expressed in the survey. Three organizational units were established. They were for the purpose of meeting social needs, lifetime learning needs, and the outreach of serving others in continuing valued self-giving. Volunteers formed the basis of the development of these organizational models. Therefore much attention is given to the importance of the basis of recruitment, and to the training and retaining of these volunteers. To participate in continuing to give of their own unique gifts is central to the older person's sense of life satisfaction, as well as being central to the life of each model program.

The author, as the Minister of Pastoral Care, took classwork, attended seminars, and workshops, as well as studied relevant literature in order to help guide the lay committees in their planning, execution, and evaluation of these model programs. They are "model" programs in the sense of their being pilot programs, and not necessarily perfect programs.

Thus the necessity of periodic evaluation in each program.

Some of the major findings included the church's special position to offer significance in life satisfaction experiences, in deepening personal identity, and in the spiritual value of the assurance of the life beyond this life. The "good news" of the life and teachings of Jesus Christ is that intergenerational family life in the church, makes each person of inestimable value in the relationship, irrespective of age.

Chapter 1

ELEMENTS OF AGING

INTRODUCTION

The Problem

In a church membership of nearly 4500, we have at least 500 to 700 persons in the age category of 65+ years. Many of these individuals have held varying positions of leadership and administrative responsibilities. Others among this group have lived non-leadership lives. Some are either widows or widowers. For each of these persons, those no longer leaders, or workers, and those no longer spouses (and parents) there is a major role loss to which they must adapt. These practical adjustments actually deal with very basic issues of identity, self-worth, grief in loss of loved ones and friends, and a sense of a need of continuing fulfillment of a life purpose.

If these adjustments are not met in the context of new and deepening relationships, multitudes will live empty, lonely lives. To add to this pain and perplexity of the elderly is the misunderstanding of the old by the younger people.

People are living longer and potentially fuller lives today as a result of the advancements in medical science, and in labor-saving technologies. For example, in 1850, when the life span was 40 years, the population over the age of 64 made up only 3 per cent of the total. Today it is close to 10 per cent. In 1900, 2/3 of the American Male population over 64 was still in the labor force, while today, fewer than 1/3 remain

employed beyond age 65. Coming down the time span another half century to 1950, there were only 12.1 million persons over the age of 65;¹ in the year 1974 there were over 22 million.²

Between 1960 and 1970 the over 75 year old segment of the population grew by 37.1% as compared with a 12.5% increase for the population below the age of 60.³ Furthermore, the population of the U.S. has increased almost seven times. Today there are about 12 million women and 10 million men over the age of 65. About 3/4 of the men and less than 1/2 of the women are married. About 96% live in the community, and the rest in institutions, while about 26% live alone or with non-relatives.⁴ Simon points out that every day there are approximately 4,000 Americans that turn 65, while also every day about 3,000 over 65 die. This leaves a net increase of about 1,000 persons, or about 500,000 per year. Another way of picturing this concern is to point out that about one person in ten is over 65. This has never been the case before.⁵ This is to say that by the year 2,000 there will be some 30.5 million

¹Sanford A. Lakoff, "The Future of Social Intervention", in Robert H. Binstock & Ethel Shanas, (Eds.) Handbook of Aging and the Social Sciences, (New York: Van Nostrand, Reinhold, 1976), p. 644.

²James A. Peterson, "What Can the Church Do for the Aging?" a paper presented in Los Angeles at the Inter-coalition on Faith and the Aging one-day workshop, November, 1975.

³Donald F. Clingan, Aging Persons in the Community of Faith (Indianapolis: Indiana Commission of the Aging and Aged, 1975), p. vii.

⁴Alexander Simon, "Aging, the psychiatrist's perspective", in Richard H. Davis (Ed.) Aging: Prospects and Issues (Los Angeles: University of Southern California Press, 1976) p. 29.

⁵Simon, p. 3.

persons 65 and over who will represent 1/8 of the total population.⁶

In former times, as in many rural and agrarian cultures today, older Americans were likely to live with their children while today nearly 80% married or widowed, live in separate households. Today the American pattern is much like the experience of other industrially advanced countries. In these countries nearly 10% of the population is made up of persons over 64, as compared with an average of about 3% in the developing countries. Although the advanced countries contain only 30% of the world's population, still they have 45% of its older people.⁷ In the United States, half of the older Americans had not completed one year of high school, and about 2.5 million were "functionally illiterate", having had no schooling or less than five years. About 7% were college graduates.⁸

Arriving at a Solution

The purpose of this project is not only to be aware of the timeliness due to the increase of the aging population, but it is to also bring together a succinct statement on some of the elements of aging as viewed in the current gerontological literature. This will be a synopsis of aging in the context of its biological, sociological, and psychological aspects. From the study of this literature, conclusions regarding some

⁶Ellen Winston, "Helping the Aging Remain Independent", New World Outlook, (May, 1978), p. 28.

⁷Lakoff, p. 644.

⁸Herman Brotman, "Developments in Aging: a Report of the Special Committee on Aging, U. S. Senate" (Washington: U. S. Government Printing Office, 1975).

special needs of the aging will be presented. These needs will largely follow the Maslow paradigm of the lower and the higher needs. These needs are in the categories of physical well-being, and then the higher aspects of social, psychological and spiritual fulfillment needs. The project will also attempt to show how the University Church in Loma Linda, California, has planned and organized to meet certain of these needs in the context of a Christian Community. It is hoped that this information sympathetically received, will also shed light on the darkness of misunderstanding created by cultural stereotypes, and thereby release energy and creative plans for the church to take an active part in helping to meet some of the needs just described. Spiritual resources of the church will be explored both as a basis for fulfillment, and for the church being motivated to act. In addition, models of working programs are given in outline form in the appendix. These models have been designed as a pragmatic approach for helping to solve some of the problems of the older person, and, in fact, they have already demonstrated their value in meeting the needs for continuing identity, comfort in loneliness, belonging, and of being purposefully useful. There are also a number of suggested models of other programs yet to be actually put into operation.

In order to prepare for this problem-solving program, it was necessary for me to initiate plans for concentrated study in the field of gerontology and to take classwork in the forms of lectures and seminars. Study of literature from a broadly based bibliography was foundational and continuous. Additional procedures included consultation with my advisors for this project, Dr. Howard Clinebell, Dr. Ronald Osborn, and Dr. Allen Moore. From these exchanges I received valuable leads for

other contacts and other sources. The Andrus Gerontology Library at University of Southern California has proved invaluable. Personal visits with Dr. James Peterson, at USC led me to two Doctor of Ministry projects, as well as Dr. Peterson's personal observations. Very helpful contacts were also established with Dr. Donald Clingan, then Executive Director of the Inter-Faith Coalition for Aging, and also Dr. W. Dean Mason, another leader in the Christian Church (Disciples of Christ) in the area of gerontology.

In November of 1975, I attended the annual National Inter-Faith Coalition for Aging Conference in Los Angeles. In addition, I also attended two seasons of workshops in 1976 and 1977 at the Andrus Gerontology Center at USC. In December of 1976 I attended the annual West Coast Regional four-day conference in San Francisco, sponsored by the National Conference on Aging. And finally, in September of 1978, I attended another conference in San Francisco, "Managing Volunteers for Results". From many of these contacts I have received a large compilation of church-related programs from various parts of the United States.

Three planning committees were selected by an ad hoc committee of our church. These three committees were each asked to study the possibilities of developing programs in the areas of social, service, and spiritual concerns. Though each committee had its own lay leadership, I served on each as pastoral advisor, and as such, began to share with them some of the insights I had gained from my study and classwork. This information served as a primer to the committees to enable them to participate with their own ideas and plans. A survey instrument was used to help identify unmet needs within the community of our church. We

began to build and adapt programs to attempt to meet these needs evidenced in the survey, as well as other assumed needs determined by researchers in wider studies.

Contributions

There is such a gathering plethora of literature on the elements of aging that it seems especially helpful to bring together in a brief scope the latest data. This is valuable for helping persons become aware of some of the problems in a short compass, and also to be provocative to the reader of ways he/she may become involved in a helpful and knowledgeable part of the solution. In particular, this information is to help persons envision why and how the church community is uniquely equipped to help meet the needs of the aging. Since there has been no body of literature on this subject yet produced within the Seventh-day Adventist Church, this project is intended to make a particular contribution to meet the needs of the aging within this denomination. However, the needs of senior citizens are similar enough that the usefulness and application can effectively meet the needs of the elderly in any denominational structure.

Another valuable contribution is the inclusion of model programs that are meeting many of these needs in a Christian setting—needs of a biological, sociological, and psychological nature. (The Bibliography will be a helpful contribution to those desiring a wider reading). The inclusion of the program models, both currently operational, as well as those still on the drawing board, will be valuable referents to other churches looking for practical help, and for the courage to launch their

own programs for senior citizens.

In the immediate setting, a large number of persons have expressed gratitude for personal needs that have been met for them. Such persons include those who were helped, as well as those who have been helpers in the programs developed in this project. Concurrently, there has been a growing awareness on the part of younger persons that the church, "our church", is doing valuable things for its senior citizens. Even outside of the church, people from the state and county departments of aging, and others from the county Public Social Services offices have come asking for information about our programs, and expressing appreciation for what they had already seen happening.

Personal Value

Certainly this study, and the actual practical application of the gathered information has had a profound effect on me. Particularly this is true in the sense of my having a more sensitive awareness of the senior citizen as a person of great continuing value. Equally, I have had impressed upon me how uniquely the church is potentially available to be the significant "family" for meeting the needs of older adults. I have found that the church is particularly able to help restore wholeness and completeness for these people. My own identity, as a person growing older, is being enriched as a result of participating and leading out in this project. I have felt my ministry in the church has certainly become more valuable to the whole church in the process of nurturing this special program.

DEFINING OLD AGE AND ITS PROCESSES

What is meant by the terms, "aging", the "elderly", "old age", etc.? It will be valuable to both define old age and to describe the processes of growing old in terms of biology, psychology, and sociology.

Biological Considerations

Biologically and physiologically speaking, our bodies go through a process of growth to optimum functioning, and then slowly, sometimes more rapidly, lose the ability to continue at peak output.

Nascher, in the journal, Geriatrics, defines geriatrics as "that branch of medicine that helps in the retardation process".⁹ When we are faced with the stark reality of that peak period being between 18-25 years, then whatever can be done to retard all of the processes that lead to old age will be most diligently and eagerly pursued by many. This is especially true when aging is viewed, as the English gerontologist, Alex Comfort, writes:

However successfully we dodge the misfortunes of life, however cautious, heroic, or lucky we may be, the mere passage of time kills us; And before doing so, it impairs us, which is worse.¹⁰

Fortunately, Comfort goes on to give reasons for more optimism in dealing with the possibilities of retardation of physiologic decline. And later on consideration will be given to steps one may take in helping to retard the aging process.

⁹Geriatrics: Target 1980 (Milwaukee: National Geriatrics Society, 1974), p. 13.

¹⁰Alexander Comfort, quoted in W. Dean Mann, "Attitudes, Myths, Realities about Older People".

Aging as a Process. Aging appears to be more a process than a period in life which arrives with sudden finality. We all quite literally begin counting our days and years from birth, and the latter part of our counting comes much more reluctantly. Referring again to the peak of 25 years, there is a process that begins at approximately 26 years and on, in which about 100,000 brain cells die daily, and atrophy without replacement.¹¹

There is some hope, though, in that there are an estimated twenty billion cells at this age; and, therefore, by age 80 there is only about a 17% loss.¹² The rate of loss in the motor area, accounts for the stiff and shuffly gait of the very elderly.

Aging Rates Differ. Physiologic aging takes place at different rates in different persons, but also at different rates in different body organs. As much as 46 years ago, the researcher, Lecomte du Nouy, found that biologic time varied from a person's chronologic age in that a man of 50 could have a 65 year old pair of lungs, a 45 year old set of kidneys, and a 55 year old liver.¹³ This same research has recently been more sharply defined by showing, for example, that kidney function de-

¹¹Sanford D. Coon, James A. Mahon, & George H. Sallaway (eds.) The Church and the Aging (Fort Worth: Texas Conference of Churches, 1974), p.9

¹²Alexander Leaf, "Why People Age", in Colliers Yearbook (1977), 86.

¹³Paul B. Maves, & J. Lennart Cedarleaf, Older People in the Church, (Nashville: Abingdon Cokesbury Press, 1959)p. 62.

clines at a rate of 1% per year from 40-80.¹⁴ Furthermore, the heart gradually loses muscle flexibility, and thus, as time goes on it is not as capable of increasing the rate to keep up with circulatory needs during strenuous activity. Skeletal muscles, as well, become smaller in the aging process, even as the bones themselves lose mineral content and intercellular material.¹⁵

Current research also has narrowed down the causative factors in physiologic aging to two main types:

1. One type assumes that the aging of the individual is the sum of age-specific changes within each of the cells of the body.
2. The second type assumes that it is the failure of one or more of the highly integrative systems of the body -- that is, the nervous, endocrine, or immune systems.¹⁶

These combine to result in the changes, or processes, of aging.

Body Systems and Aging. In The Handbook of the Biology of Aging, Nathan Shock introduces a very new area of research as it relates to aging, in what he terms, "systems integration". He refers to the ways different cells and organ systems work together to attempt to meet the various demands made upon the body. Although relatively little experimental data on the effects of age on these mechanisms is available, yet a number of investigators have advanced a general hypothesis that aging is

¹⁴Leaf, p. 86.

¹⁵Leaf, p. 86.

¹⁶Leaf, p. 86.

primarily a reflection of the breakdown of integrative mechanisms.¹⁷

An example of the body's demand for a systems integration is illustrated in the simple performance of physical work. "The primary requirements involve the delivery of an increased supply of oxygen to muscle tissues, and the removal of waste products. Each of these functions requires the integrated activities of the cardiovascular system, the pulmonary system, the muscular system, the nervous system, and to some extent, the endocrine system."¹⁸ Though sounding almost simplistic, yet the smooth interchange of these systems of dependency exacts precise requirements. Because of this systems inter-relationship, if any one or two systems deteriorate, a burden is placed upon other systems, and a process of slowing down occurs. This slowing down, if sustained, produces deterioration on the heretofore fairly healthy and cooperative systems.

Consequently, with the process of aging also comes the increased liability to, and lack of recuperative power from illnesses of various kinds. That is to say that a fairly serious illness makes a person 75 years old about 41 times more likely to die during that year of his life than a person of 20.¹⁹

PSYCHOLOGICAL CONSIDERATIONS

There are definite indications that there is a direct linkage

¹⁷Nathan Shock, "Systems Integration" in Caleb E. French & Leonard Hayflick (Eds.), The Handbook of the Biology of Aging, (New York: Van Nostrand, Reinhold, 1977), p. 660.

¹⁸Shock, p. 653.

¹⁹Alexander Comfort, A Good Age, (New York: Crown, 1976), p. 9.

between biological and psychological problems and their having a proven influence upon each other. Measured by psychological tests, it has been demonstrated that persons with cardiovascular disease often seem more anxious than healthy persons. It is acknowledged, however, that there is likely an interaction going on, the one psychosomatically influencing the other. Poor performance has actually been observed among individuals with cardiovascular disease due, in part, to situational stress, and this in turn may be exacerbated in the face of pathological changes as the disease progresses.²⁰ The overriding picture is of a composite person, a whole, interrelated person, each system delicately balanced, and influencing each other. There is a growing body of evidence clarifying the relationship between disease state and a variety of situational factors leading to stress. This has been remarkably demonstrated by the research of Holmes and Rahe in their development of the Social Readjustment Rating Scale, in which they have repeatedly demonstrated the magnitude of the life-event score being a precursor to disease.²¹ Stress, as a basis for accelerated aging, is a reasonable hypothesis, but one which needs more confirming data.

Limitations of Knowledge. Theorists in the psychology of aging readily admit that, "All existing theories . . . are incomplete or insufficient in precision, scope, and deployability." They further add

²⁰Carl Eisdorfer & Frances Wilkie, "Stress, Disease and Aging", in James E. Birren & K. Warner Schaie, Eds., The Handbook of the Psychology of Aging, (New York: Van Nostrand, Reinhold, 1977), p. 270.

²¹Thomas H. Holmes" Paper at Los Angeles Stress Clinic, March 1977.

that currently the psychology of aging does not offer much evidence of a well-articulated framework.²² The value of a clear picture of a framework would then show the contextual and process characteristics of aging as a behavioral demonstration. Furthermore, there would be a clear focus on both the context and the process orientation in the design of interventive modification programs in order to be helpful.²³ More will be presented later by suggesting ways in which a church community may provide the quality of balanced life to meet this challenge of "intervention".

Though we have stated the admitted inadequacy of a comprehensive theory of the psychology of aging, yet this is not to say that behavioral scientists have not given much in the way of valuable observations. Perhaps one of the best established findings in the psychology of aging is that there are age differences in performance on tests of intelligence and aptitude.²⁴ These authors point out that there are virtually no age differences in performance on the vocabulary tests, and they found that the scores increased with age in tests where the educational level was controlled. In addition, the older individuals (all over 60) did best on the information and comprehension, as well as vocabulary.²⁵

Rate of Adaptability. When other psychological factors are con-

²²Eisdorfer & Wilkie, p. 148.

²³Eisdorfer & Wilkie, p. 146.

²⁴James L. Fozard & John C. Thomas, Jr., "Psychology of Aging", in John G. Howells (Ed.) Modern Perspectives in the Psychiatry of Old Age, (New York: Bruner/Mazel, 1975), p. 118.

²⁵Fozard & Thomas, p. 119.

sidered, such as whether it is "better" to be aggressive, or passive, or even how perfect one's memory should be, we then are confronted with questions that cannot be answered without knowledge of other characteristics of the person, and the environment from which he has come. Usually no environment stays completely constant, so the person must adapt to new input. One can discover more about the capacity and health of a person by observing his/her ongoing activity than by simply being aware of that person in an already adapted state.

As an individual approaches old age, there are often both major and minor adaptations that must be made. These adaptations are usually of a kind that have not been experienced before, either intellectually or emotionally. Too, there is a certain continuity of the degree of adaptability and creativity that a person carries with him through life. Not only is it important to know about one's ability to adapt, but it is equally important to know the speed with which this adaptation takes place.

Another way of expressing adaptability is problem solving ability. An adequate picture of this ability must involve an account of memory, of selective attention, and of the rate at which information can be processed.²⁶ Lehman was a pioneer in investigating creativity over the life span. He has discovered that peak creative potential appears to occur in the years 35-40; and then the years of 40-50 are comparable to the years 20-30, but the decline "thereafter is both remorseless and accelerated".²⁷

²⁶Patrick Rabbitt, "Changes in Problem Solving Ability in Old Age" in Birren & Schaie, p. 606.

²⁷Rabbitt, p. 622.

Lehman further points out the close correspondence between quality and quantity, by saying that people tend to produce their best work when they are producing their largest volume of work. He contends that after this peak period there tends to be a decline in mental energy, as well as a reduction of motivational force.²⁸ Birren points out that older people become aware of these advancing limitations, and consciously attempt to compensate for them in very direct ways. An example of adaptation is seen when older people show a clear recognition for the necessity of taking advice.²⁹ Other further compensations noted in the research are the recognition of the necessity for conserving time and resources of energy, and the ability to distinguish between critical and extraneous tasks and demands. By comparison, older persons conserve and exploit their intellectual resources more fully than do the young. In addition they have a more "subtle perception of points at which the complexity of decisions exceeds their capabilities, and to thereby avoid unnecessary blunders."³⁰ Herein lies the value of adaptation as one deals with the lessening of one's energy to perform and accomplish as one may have done in earlier years.

Personality and Aging. Included in the psychology of aging is the consideration of personality. Neugarten, in her research, found six personality types per sex. The groups common to the sexes were:

²⁸Rabbitt, p. 623.

²⁹Rabbitt, p. 623.

³⁰Rabbitt, p. 623.

- a) the integrated who were high on most positive personality variables;
- b) the defended group who were aggressive and full of energy.
- c) the passive-dependent group.
- d) the unintegrated group who were low on almost all personality measures.

There were two further groups of men. One group was characterized as introspective, timid, stable, high on super-ego control. The other group of men was fearful of failure and becoming dependent upon others. One group of women had feelings of inferiority and self-doubt and was over-controlled and dissatisfied. Another group of women similarly was self-doubting but very aggressive and competitive.

Three conclusions may be drawn from this research. First, there are several patterns of successful aging. Second, there is continuity across age in the way that individuals adapt, that is the styles that continued from the 50s to the 70s. The third conclusion is that adjustment to life as measured by life satisfaction measures, and self-report of happiness was poorly related to differences in personality types.³¹

With the delineation of the personality types of the older adult listed here, conclusions have also been drawn that in most respects the personality is remarkably stable over the adult years. Nevertheless, there is evidence that individuals tend to appear more rigid in their thinking as they get older. There seems to be enough evidence to conclude that mental abilities will deteriorate as one gets past 50, particularly as tasks are speeded up. Also, persons who are older now are more likely to be introverted, more controlled, less flexible, less energetic, and have lower needs internally for achievement than people who are now young. Furthermore, research has broken the pattern to conclude that there is no such thing as the "old personality". It has been

³¹Fozard & Thomas, p. 137.

demonstrated that people cope with the problems and benefits of old age in different ways, depending, of course, on their life experiences, their financial resources, their health, and their reasoning capacities. In short, there are a number of different types of individuals who are old.³²

Although some personality characteristics may change through aging, it seems abundantly clear that personality is more continuous than discontinuous throughout a person's life span.³³ Various people change at different rates and probably for different reasons. And the clearest reasons for changes in older people seem to be dramatic, biological causes such as illness or traumatic physical losses. The next most pervasive reasons would include the influence of life events, such as widowhood, retirement (especially for men), or changes powerfully influenced by societal role expectations.³⁴ These changes, then, seem to be largely due to the accumulated experience that would indicate certain directions for adapting to the changing environment, and other interaction with the environment. Debner goes on to conclude that, "Although many theories of personality of human development have been applied to these changes in later adulthood, as yet none have been completely successful in explaining and predicting".³⁵

³²Fozard & Thomas, p. 150.

³³Andrew S. Debner, "The Psychology of Normal Aging", in Marian Spencer & Caroline J. Dorr, (Eds.), Understanding Aging, (New York: Appleton-Century Crofts, 1975), p. 80.

³⁴Debner, p. 84.

³⁵Debner, p. 84.

Motivation and Aging. This same author then presents an explanation for psychologic changes in old age. He argues that these changes are evidences of a basic change in the person from a primarily arousal-seeking to a less arousal-seeking state. The reason for this is that the basic motivation of the older person grows to be his or her preference for simplicity rather than complexity which characterized the young person.³⁶ By contrast, the younger person with a high degree of energy and other resources, adapts to his/her surroundings by seeking complexity, stimulation and novelty, and by this means maintains high levels of arousal. As he or she thus has a greater preference for simplicity, a motivational state affects the older person's perceptions, cognitions, and his/her actions upon the environment.³⁷ Consequently, what is then revealed is a life characterized by an attitude of conservation and of self-protection. Why should an older person opt for simplicity? Several reasons are indicated. One is that by this means he/she conserves his/her energy. He or she has become aware that the energy reservoir is not as full as it once was. Other reasons for preferring simplicity are based on being sensitive to slower sensory acuity, and slower speed of integration of information. This information further causes some uncertainty about his or her performance. If this general theory of moving toward simplicity is true, it may explain, "on a motivational basis, many behavioral changes in old age which have been explained previously as resulting from organic deficiencies with irrevers-

³⁶Debner, p. 86.

³⁷Debner, p. 86

ible loss of ability".³⁸ Being differently motivated, rather than structurally different than the young, implies reversibility or changeability. Psychological age then becomes more a matter of how one approaches problems, how one interacts with one's surroundings, rather than a state of old age.³⁹

Particular studies indicate a necessary corollary between physiological decline and old age. This would include decreased interest in food on the part of these older persons, a loss of sensitivity of taste and smell, and finally, a loss of interest in the social activities related to eating. As well, there is evidence for a decrease in sexual activity with advancing age, as indicated by Kinsey, Pomeroy, and Martin.⁴⁰ This decrease in sexual activity is partially due to lacking a partner, and partly due to loss of sexual drive. However, Masters and Johnson point out that there is a very real importance of psychosocial factors such as boredom with one's partner, fear of failure, or preoccupation with economic or other pursuits.⁴¹ Masters and Johnson further argue that such factors may be far more important changes than those of biology. By and large, if an older person has found value in sexual expression with his/her spouse in the earlier years, he or she will likely continue to be active in this expression of love.

Church Provides Opportunity. The value in reviewing some of the

³⁸Debner, p. 88.

³⁹Debner, p. 88.

⁴⁰Fozard & Thomas, p. 138.

⁴¹Fozard & Thomas, p. 138.

physiological changes in old age, such as just described is to show that per se, they are a particularly critical variable in describing personality. As the researcher, Atchley, says in his review: " . . . motivation in later life can be expected to be a product of reduced drives, and changes in opportunity for good attainment".⁴² This experience of reduced drives, and the lack of opportunity for good attainment can possibly be changed around, given the right circumstances. I conclude that "the right circumstance" can be provided by the church as a community of faith. This is part of the thrust of this project: to evaluate the results of actual experiences for achieving the right circumstances. For, as Fozard and Thomas point out, it is "One of the important generalizations of the material on motivation, as well as of that on life styles and adjustment, that an individual's degree of "motivation" cannot be considered independently of the situation in which he finds himself".⁴³

The opportunity for the church's ministry to make a capable contribution in the area of personality and aging is highlighted by Neugarten's conclusions regarding the past 20 years of research in this specific field. She points out that the results have been both sparse and marked by methodological flaws, and conceptual impoverishment.⁴⁴ She further cautions that researchers use care by recognizing that "we are culture-bound and history-bound in the very ways we approach our field of study and in the conclusions we draw". Neugarten also offers anticipation that

⁴²Fozard & Thomas, p. 138.

⁴³Fozard & Thomas, p. 138.

⁴⁴Bernice L. Neugarten, "Personality and Aging", in Birren & Schaie, p. 644.

we will undoubtedly have changing views of aging, and that these will themselves influence our views of the aging personality.⁴⁵ She concludes her essay by saying: "Just as new paradigms are likely to appear in the field of personality, so new perspectives can be anticipated with regard to the nature of aging, for increased longevity, changing rhythms of the life cycle, and other social and biological realities will come to characterize the society in which we live."⁴⁶ The church that is preparing to follow new paradigms with the special emphasis of adding spiritual values, and a caring community, can be used of God to help fulfill this prophecy.

SOCIAL CONSIDERATIONS

In an address to the Annual Assembly of the National Interfaith Coalition on Aging, Bernard E. Nash, the Executive Director of the American Association of Retired Persons and the National Retired Teachers Association (hereinafter referred to as the AARP) suggests that "there are at least four stages of aging: the pre-retirement group (pre 65); the immediate post-retirement group (between 65-72); the middle-aged elderly (between 72 and 85); and the elderly elderly (those over 85)."⁴⁷ He rightly points out that older persons cannot be tossed into one pot and stirred with a spoon. Just as with any age group, they are individuals with different needs and different approaches to life. An analysis

⁴⁵Neugarten, p. 644.

⁴⁶Neugarten, p. 644.

⁴⁷George Ammon, "The Older Person and the Church", a paper.

of the needs and potentials of older persons in our culture would at least take into account their diversity in age, education, attainments, physiological condition, experience, psychological health, social and cultural experiences.

Past Social Involvement. There is a certain intertwining of the social and cultural aspects of life in general. The cultural implications of aging and its concomitant ingredients will be considered further on in this chapter. However, social implications of aging as a research theme carried many varied possibilities, that began growing into a major social movement over a decade ago. Tibbits & Shmelzer state that "the area of gerontology is a new and burgeoning field which represents a peculiar amalgam of scientific research and a reformist commitment with the attributes of a major social movement." (Italics mine).⁴⁸

The social aspects of aging that are growing into a movement are nevertheless so broad, and have so many interrelationships, that in many respects it is still considered a relatively new field of study. Maddox and Wiley point out that, "A new interest in aging as a social scientific problem has supplemented an initial interest in the aged as a social problem".⁴⁹ They are emphasizing this study as a "new interest", yet they acknowledge that, "All social scientific disciplines now have a substantial literature addressing a wide range of issues related to the

⁴⁸Clark Tibbits & June Shmelzer, Welfare in Review (February 1965), quoted in W. Dean Mason, "For the Kennedy Memorial Christian Home", a paper.

⁴⁹George L. Maddox & James Wiley, "Scope, Concepts, and Methods in the Study of Aging", in Binstock & Shanas, p. 28

later years of life and to aging as a social process."⁵⁰ One of the most important measures of consensus from this substantial body of literature is that the study of aging has become a multidisciplinary effort, and that age, per se, is a very imprecise concept which has distinct biological, psychological, and social components.⁵¹

Role and Status Loss. To the anthropologist and the sociologist, age is a major dimension of social organization. Neugarten and Hagestad add more than anthropology to the multidisciplinary subdivisions of the study of aging; they also include social psychology. They go on to include the contribution of that discipline; "To the social psychologist, (age) is a major dimension by which the individual organizes his (her) life course and interprets his (her) life experience."⁵² By life course is meant a progression of orderly changes from infancy through old age, with "both biological and sociocultural timetables governing the sequences of change".⁵³ It could be safely said that in all societies, "lifetime" (considered social time) is divided into socially meaningful units, or segments. And, as well, biological time (translated into social age) is also divided into socially meaningful units.

Neugarten and Hagestad then propose that in considering the life course that individuals develop a mental map of the life cycle, and that

⁵⁰Maddox & Wiley, p. 28.

⁵¹Maddox & Wiley, p. 28.

⁵²Bernice L. Neugarten & Gunhild O. Hagestad, "Age and the Life Course", in Binstock & Shanas, p. 35.

⁵³Neugarten & Hagestad, p. 36

they anticipate that certain events will take place at certain times along this course of life. Beyond this, the cultural norms they have internalized tell them if their behavior in various areas of life is age-appropriate.⁵⁴

Ending Parenthood. One of the significant stages reached in the life course is that of the ending of the duties of parenthood. In our time this period comes upon a couple much sooner than in former years, and does so for a variety of reasons. Earlier marriage, fewer children, and children leaving home sooner, all combine to end the responsibilities of parenthood sooner. The "empty nest" becomes a very real problem for the parents to cope with in the social context of their life cycle. According to research information, the couple can expect to live together without the presence of children for another sixteen years or so before the death of one of the spouses.⁵⁵ The shift from the fulfilling role of parenthood to largely reassessing each other's needs and expectations brings new demands of, and calls for adaptation that can place strain and stress on the marriage relationship if not anticipated.

Although men and women remain fathers and mothers even after their children have gone their separate ways, the roles are not the same. This role change is largely due to the fact that the mother and father lose all formal authority over the children. This does not necessarily mean that they also lose all influence, or affection, or respect; how-

⁵⁴Neugarten & Hagestad, p. 35.

⁵⁵Zena Smith Blau, Old Age in a Changing Society, (New York: Franklin-Watts, 1973), p. 5.

ever, the right of adult children to be independent from parents is very firmly established in American society. This independence usually includes the establishment of separate residences, so that by the time the parents have reached their sixties, the ties between parents and children have been substantially reduced. Even though they each maintain with the other a friendly relationship, yet it has been discovered that when they visit with the children, the status of the parents now is not much different than old family friends.⁵⁶ Consequently, the parents occupy a marginal position in the lives of their children, especially when they, the children, have reached a higher social class, with corresponding changes in their life style, associations, and interests.⁵⁷ This part of the aging process, that is the role loss to the mother, and later the role loss to the husband upon his retirement, brings about a shift within the marriage. The shift is on the basis of solidarity between husband and wife who move into a more equalitarian relationship with each other and the world around them.⁵⁸

Widowhood. These sociological role changes are difficult enough to cope with, but when one of the older persons is widowed, then the sociological changes in the nature of the family life become especially important. It is here that another milestone in the life course is reached, when, for the first time in their lives, they find themselves

⁵⁶Blau, p. 8.

⁵⁷Blau, p. 8.

⁵⁸Yonina Talmon, "Aging, Social Aspects" in International Encyclopedia of the Social Sciences, (New York: MacMillan, 1968); II, 188.

no longer members of a nuclear family. The single person now enters upon a significant role and status change in his or her relationship to persons and institutions.

Retirement. It is well to note that retirement, although a different experience, has some similar properties in common with widowhood. Both experiences leave a person in a roleless status as compared with their former major role function. So then, widowhood and retirement express an exit from a very important social role. Most people over sixty-five lose significant roles. Widowhood is more prevalent among women than men, and this is usually due to the shorter life expectancy for men, as well as to the practice of women generally marrying men somewhat older than themselves. In 1963, 43% of the women aged 65 to 74 were widowed compared to 12% of the men. In the 75 and over category, 72% of the women were widowed as compared with 32% of the men. By contrast, 71% of the men as compared to 37% of the women found retirement as a "role-exit". Undoubtedly this percentage difference is due to the greater number of men who have spent the larger part of their adult lives in the working force.

The reason for dwelling on this role exit is because of the ways in which these experiences affect self-concept, and consequent behavior. A person achieves a personal and social identity during his/her performances of his/her specific roles. As an individual, one is called upon to meet and adapt to these changes in role, activities, and relationships. The degree of success with which he or she adapts at various stages helps prepare the way for adjustments to older adult role changes, and thus one may discover that role exit is not necessarily unique to old age. But

certainly the role changes near the ending of life, generally, have not brought compensations from new role values as in earlier life changes. Rather, it has usually meant the ending of a valued social role, the ending of meaningful relationships, and the dissolution of a satisfying image of the self. This experience is accompanied by more or less strain and stress as the loss is more fully comprehended in actual experience, emotionally, psychologically, and socially. Further on in this presentation, a social model and a service model will be presented as an attempt to devise social strategies within the church community that will help to lessen the negative effects of role exit.⁵⁹ For as Blau carefully observes: ". . .the individual's ability to deal with his pain and to restore his(her)⁶⁰ sense of 'wholeness' is not simply a matter of the resources of his(her) intimates and contemporaries, for they represent the social resources of solace, activity, and companionship—which, if they are available, can to some degree provide gratification to the individual who has had a major role loss."⁶¹

Friendships. A valuable study in 1974 has shown that personality characteristics and life-style are important attributes for involvement with friends in the older years as well as in earlier years.⁶² This

⁵⁹See Appendix

⁶⁰The writer has taken editorial privilege to extend the use of non-sexist language by putting in parentheses the opposite sex pronoun to the one used in this and in succeeding quotations of this nature.

⁶¹Blau, p. 19.

⁶²Marjorie Lowenthal & Betsy Robinson, "Social Networks and Isolation", in Binstock & Shanas, p. 440.

suggests that persons who have tended to be outgoing, friendly, and warm in relationships during the earlier period of their lives will tend to continue to be this same kind of person in later years. More and more the quality of the relationship will become significant, rather than the number of friends. But the quality of friendships seems closer for a woman and her female friends than for a man and his male friends. This difference has been traced back to the traditional prerogatives of women as the initiators and decision-makers in regard to the family's social networks.⁶³ And although the rate of interaction may be higher among relatives than with friends, the relationship with friends remains the most meaningful. One researcher reported that this is true largely because of the voluntary nature of friendship.⁶⁴

The basis for the clustering of friendships seems to largely remain the same in older years as in earlier. For example, the more characteristics friends have in common such as socioeconomic status, marital status, and value orientations, the more integrated the friendship network.⁶⁵ Neugarten and Hagestad agree: "Friendships are said to develop, as a rule, between persons whose interests and experiences are similar, and who consider themselves peers."⁶⁶ As noted above, role losses bring serious questions about self-worth, one's self-image, and continuing contribution to the mainstream of life. It is at this point in the life

⁶³Lowenthal & Robinson, p. 439.

⁶⁴Lowenthal & Robinson, p. 440.

⁶⁵Lowenthal & Robinson, p. 440.

⁶⁶Neugarten & Hagestad, p. 42.

course that friendships maintained, and new friends cultivated can be the very means of sustaining an individual's self-image.

Unfortunately, it is just when friendship becomes most important that friendship opportunities are fewer than ever before. In the two major role losses, that of widowhood and retirement, the associations connected with both of these former states, now tend to drop away. Nevertheless, the more social roles a person engages in at any given time, the greater the likelihood that there are people who need him/her, either because he/she has services to offer that other people need or want, or because he/she possesses personal qualities that appeal and meet emotional needs.⁶⁷ It follows that those older persons who have experienced the loss of their major role in life will do best if they have a number of social ties. There is a similarity here with the significance of peer relationships in youth as they sever the bonds with home and parents and move into adulthood. Just so in the case of an older person, enjoying a rich relationship with peers soothes the shock of role loss. This is only true if the friendships are not dependent upon his/her former co-workers, or those friendships the person has shared together with married persons in earlier times.

It has just been suggested that the quality of relationships is more valuable than having larger numbers of relationships without quality. Perhaps a more precise way of expressing the nature of these relationships would be to say it is better to have one intimate friend (quality), than to have a number of superficial friends (quantity). Blau has insightfully

⁶⁷Blau, p. 65.

said that: "Finding an intimate friend, however, depends on opportunities as well as on one's capacity for intimacy".⁶⁸ Here, again, "the past is prologue to the future"; this is so in the sense of the continuity of a person creatively seeking, or even making the opportunities for friendship, and for being willing to be vulnerable and open.

Whereas men have tended to fulfill their intimacy needs primarily in marriage, women have found it in close friendships with other women as well as in marriage. The reasons for this seem to have come from the different ways the sexes are socialized. "A boy is taught to suppress, and to feel ashamed about gentleness, tenderness, and feelings. Men are taught to cultivate coolness and toughness, to hide their need for response, and to suppress overt expressions of affection toward other men. Suppressing his/her feelings weakens a person's ability to form intimate social relationships, and disuse weakens any ability."⁶⁹ The end result is that men achieve more emotional independence than women, but usually at the painful cost of a greatly reduced capacity for intimacy. There are, fortunately, exceptions to this rule, but these qualities have been knowingly and carefully cultivated.

Whether for men or women, then, major role loss such as retirement or widowhood, carries three kinds of verifiable effects on individuals. According to Blau, they are: changes in a person's "associational life, his(her) self-concept, and his(her) mood". She goes on to show that the duration and intensity of these effects are conditioned by the

⁶⁸Blau, p. 72.

⁶⁹Blau, p. 73.

nature and extent of other role resources at his/her disposal, and also his/her peers helping to provide occasions for exchanging role exits. Both of these provide the means of self-reintegration.⁷⁰

Summary

This chapter has emphasized the fact that one arrives at old age in a gradual series of processes, rather than suddenly and abruptly. Gerontology is now being seen more accurately through the eyes of several disciplines: biology, psychology, sociology, and psycho-sociology. More and more attention is being given to the importance of helping the young to know that they are in the experiences of life becoming what they will ultimately be in old age in terms of their coping with and meeting changes in life, and in cultivating relationships. Friendships become even more meaningful in sustaining identity, and in helping older persons in transition times following role loss.

⁷⁰Blau, p. 244.

Chapter 2

ATTITUDES TOWARDS AGING

BRIEF HISTORICAL OVERVIEW OF ATTITUDES

Philip Slater points to the Greek view that aging is an unmitigated misfortune. This idea is found as early as Homer, and is found in the writings of the upper literary class until the late Roman period. The seventh-century poet of Ionia, Mimneros of Kolophon, expresses the attitude: "Brief is the fruit of youth, no longer than the daily spread of the sunlight over the earth; but when that spring-time of life is passed, then verily to die is better than life, for many are the ills that invade the heart."¹ Another Greek, the learned Aristotle, was said to have viewed the elderly as pessimistic and ineffective. Cicero, the Roman philosopher was an exception to the rule of low esteem for the elderly. In his work, De Senectute, he pronounced:

Intelligence, and reflection, and judgment, reside in old men, and if there had been none of them, no state could exist at all, (XIX). Old age, especially an honored old age, has so great authority, that this is of more value than all the pleasures of youth. (XVII).²

In the Bible, especially in the Old Testament, aging is not only understood, but also simply taken for granted. The Jewish Encyclopedia, published in 1901, and the Encyclopedia of Religion and Ethics, published in 1922, both have articles on "Old Age". Raphael Patai adds the obser-

¹Philip Slater, "Cross Cultural Views of Aging", in Robert Kastenbaum (Ed.), New Thoughts on Old Age, (New York: Springer, 1964), p. 229.

²Ralph Barton Perry, "Plea for an Age Movement", Perspectives on Aging, V, 6 (November/December 1976), 11.

vation that this Old Testament attitude largely prevails in the Middle East even yet: "Age brings status and prestige to a man, not only in his (her) family but also in the community, where it almost automatically confers political influence."³ In the Old Testament life is essentially good; in fact, length of years was considered a blessing and a reward for living a righteous life, as indicated in Exodus 21:12; Deuteronomy 4:40; Deuteronomy 5:33; Psalms 91:16; Isaiah 65:20, etc. Age was even considered to be a guarantee of experience and good judgment. Furthermore, respect for the aged is written into the Levitical Law, Leviticus 19:32. Respect for parents was emphasized and practiced as seen in the fifth of the Ten Commandments.

The Jews have carried on this religio-cultural tradition of intense family loyalty and devotion to a remarkable degree even to the present. Included in this attitude is a notable respect for their older people and a sense of responsibility for caring for all those in their community who are dependent or disabled. Paul Maves, in his essay, "Aging, Religion, and the Church", observes:

Christians inherited the Hebrew attitude toward parents and the aged along with the Old Testament. However, Christianity developed first in the context of Greco-Roman civilizations, which in the first and second centuries was permeated with ascetic attitudes brought in from the Eastern religions; and then in the context of Germanic culture of the North, where the aged were not highly regarded. Consequently, in the development of their attitudes and practices, Christians have tended to deviate somewhat from their Old Testament heritage.⁴

Historically, when a religion becomes predominant, more and more of its

³Slater, p. 229.

⁴Paul B. Maves, "Aging, Religion, and the Church", in Carl Tibbits (Ed.), Handbook of Social Gerontology, (Chicago: University of Chicago Press, 1961), p. 712.

followers are less deeply committed to arduously holding up its ideals. As a result, the churches often reflect the current attitudes and values of the culture around them, rather than holding to their own convictions. Maves notes that in American churches of seventeen years ago we often find clergy unconsciously fearing old age and rejecting the aged, as well as having little, if anything, to do with work for the elderly, "even as their medical and social worker colleagues".⁵ No doubt, for both clergy and social workers, this picture is changing, but Maves makes a very important point regarding the ease with which the culture can and does mold attitudes within the church. This is particularly true if the church is not committed to a valid spiritual and social conscience that would critique the society surrounding the church.

ACCRETIONS OF WESTERN CULTURAL ATTITUDES

It has been suggested that what we think about a person influences how we will perceive him/her, and how we perceive the person will influence how we will treat/him her. Seltzer and Atchley suggest that:

Attitudes are predispositions to respond toward a person or thing in either a positive or negative way. Stereotypes are sets of beliefs which purport to describe typical members of a category of people, objects, or ideas. These beliefs are then acted upon as if they were true, regardless of the empirical facts. Those mental constructs which influence our perception and behavior are thought to be learned either by trial and error, or by the somewhat more conscious, and often subtle teaching processes of socialization.⁶

Students of aging have given much attention in their research to

⁵Maves, p. 712.

⁶W. Dean Mason, "Attitudes, Myths, Realities About Older People", a paper, p. 4.

attitudes and stereotypes concerning old people. These researchers have concluded that these attitudes, myths, and stereotypes are learned early in life, and tend to endure through the succeeding years. These attitudes spread and have consequences for the behavior directed toward older people. In addition, these attitudes, developed early in life, also have a large influence on one's self-concept as an older person.⁷ Maves strongly points out that:

The picture of later maturity that you carry in your mind helps to determine how successfully you will cope with the adjustments that must be made in this period, and what you will get out of it in terms of satisfaction. Your basic attitude goes far toward determining⁸ whether or not this will be a period of creativity or frustration.

In a certain sense the discussion in this section on the building and influence of attitudes toward aging is a part of a preceding section dealing with the social aspects of aging. However, because of the crucial influence of cultural accretions in society with such degrading and pessimistic results at every age level, it is important in viewing individual and societal responsibility, that we clarify as much as possible some of the ingredients that build these myths and stereotypes. Indeed, besides the social side of the problem, there are also economic and political characteristics which impinge upon the attitudes toward the older person.

Slater, in his essay, "Cross-cultural Views of the Aged", tells of the results of a cross-cultural study of the aged in seventy-one societies by Leo Simmons. The main results of this study have been in

⁷Mason, p. 5.

⁸Paul B. Maves, The Best Is Yet To Be, (Philadelphia: Westminster Press, 1951), p. 13.

the development of an extensive list of traits of those societies in their attitude toward, and their treatment of the aged. there is great variation in these seventy-one societies, and they range all of the way from the most profound respect, and even reverence, to callous rejection, abandonment and deprivation. In fact, in some societies the aged are even killed, rather than allowed to die of starvation and exposure.⁹ An important observation in these studies was that the prestige of the aged in a given society is dependent upon the number of important functions they perform in that society. This is especially true for men, but also for women, though to a lesser degree.

Retirement and Social Status. Both by social status and by inner conviction, the person who is productively engaged in his/her work, and contributing his/her part in the sustenance of society as a whole, possesses dignity and self-esteem. An important factor in our American society is change—changing technologies, methodologies, and occupational ideologies. The young are trained in the latest of these technologies and methodologies, and are thus prepared for change, and up-date, and are indeed a living part of the change. This immediately creates a tension between the old and the young , for the older person is reluctant to discard the knowledge and skills he/she has spent a lifetime acquiring, and which are apparently outmoded now by his/her younger "rival". Thus, compulsory retirement as determined by the Social Security system, was set by economic norms that said a person was "old" at 65,

⁹Slater, p. 231.

and must therefore make room for the young with their energy and new capabilities. Though a recent act of congress moves the age of retirement to 70, it will hardly lessen the tension. As Blau observes, "Retirement rests ultimately on a social judgment that the interests of the society are better served by excluding older people from work. It therefore threatens the individual's self-esteem."¹⁰ She carefully adds that though society has forced this loss of role status, it has done so without taking a serious responsibility of furnishing any clear-cut set of social expectations that would support a person in this new and unfamiliar position.

If retirement means a loss of income, so that those things which in our society we have been taught to prize most highly are taken from us, it is truly a great loss and requires a tremendous readjustment. For most people, to retire is to accept an inferior social status in the community, and all of us fight that.

Work and Self-Respect

But work means more than money or the things money can buy. It means self-respect and a sense of being "somebody". All of us want to contribute something to society. We want to belong, to participate. When we work and have a recognized place in the world of work, our word carries weight in the councils of the community. To be deprived of the opportunity to work, to be laid upon the shelf, is to be deprived of a sense of

¹⁰Zena Smith Blau, Old Age in a Changing Society, (New York: Franklin-Watts, 1973), p. 32.

belonging, self-respect, and participation. It is hard to change the thinking and to give up the values by which we have lived for many years. and to value play again as we did when we were children.

Furthermore, work may be the creative expression of our very personalities. We may work because we love what we are doing and would want to do it even if we were not paid for it. The line between this kind of work and play is hard to draw. But to deprive people of work is to cut off, or at least to lessen to a great degree their very being, to deny them self-expression. Fortunately persons in this group have less difficulty with later maturity than many others, for most of them can go on doing what they love either under new employment or on a volunteer basis, either full or part time.¹¹

It appears, then that the functionlessness of the aged is a permanent fact of our society, and it follows that unless there will be a change in the value system of society, that it will continue to have a devastating effect on the morale, mood, and behavior of the aged.

Societies' Attitudes Compared

Slater examines Simmon's data further to make an unpleasant discovery: that is, that those societies in which the elderly have a high degree of prestige are characterized by a number of traits which not only do not appear in our society, but also are in basic opposition to some of our most cherished values. Societies in which the elderly have high prestige are generally authoritarian, totalitarian, collectivistic,

¹¹Maves, The Best Is Yet To Be, pp. 24,25.

and static.¹² By contrast, the societies in which the aged have low prestige have governments by some type of democratic system. Here, individualism is highly valued. Able people can improve their social and economic position. One would assume that a free, democratic society would promote the general welfare of the aged, both by attitude and action. And certainly there have been real gains made from what formerly existed; however, there is still denial of human dignity to this increasing minority in American society. "A society which values change and freedom and is suspicious of authority and tradition, impatient of restriction, and hungry for new ideas and ways of doing things is never going to welcome old age or accord high prestige to the elderly--no matter how much we talk about it".¹³ Slater is saying, in essence, that to move society's attitude from this power position appears at this stage extremely doubtful, for overestimation of youth places old age at the disadvantage of not having an important role to play in our society. This leaves a negative motivation to bring about change, that is to view old age as a misfortune, and out of pity, be moved to do something for their pitiful plight. By contrast, those privileged few in old age who continue to perform valued roles in the occupational system, do not differ socially or psychologically from people still in their forties or fifties.¹⁴

¹²Slater, p. 233.

¹³Slater, p. 233.

¹⁴Blau, p. 36.

"Ageism"

Perhaps the tensions described above could best be characterized as ultimately leading to divisiveness in society. Neugarten calls this division, "ageism", and she goes on to describe it as coming from "negative or hostile attitudes between age groups that lead to socially destructive competition. And so long as we accept the stereotypes that old persons are poor, isolated, sick and unhappy (or, to the contrary, powerful, rigid, and reactionary), we find the prospect of old age particularly unattractive".¹⁵

Neugarten further reflects that most people see aging as alien to what they see themselves to be, and tend to deny or repress the associated feelings of distaste and anxiety. Consequently, we tend to have an irrational fear of aging, and, "as a result, maintain a psychological distance between ourselves and older persons."¹⁶ Someone has likened this attitude to that of a hypochondriacal, obsessive man who greets an old and dear friend who has contracted a loathsome, highly contagious disease. He finds it impossible to behave honestly because he can bear neither his friend's condition nor his own reaction to it. Strangely enough, when societies mistreat a group within that society, they usually do so through fear. When the aged are mistreated, the mistreatment usually is motivated by fear of aging. To deal with this fear, this mistreatment is projected on the old by the two principles of thinking of them as "unpeople", and

¹⁵ Bernice Neugarten, "Old Age: The Individualist Triumphs", Rotarian Magazine, (December 1974), 25.

¹⁶ Neugarten, p. 25.

the "expendable people", as noted by Comfort.¹⁷

Comfort enlarges on this fear reaction to the stereotypes of society toward the aged:

The real curse of being old is the ejection from a citizenship traditionally based on work. In other words, it is a demeaning idleness, nonuse, not being called on any longer to contribute, and hence being put down as a spent person of no public account, instructed to run away and play until death comes out to call us to bed.¹⁸

It is important in this context, to show by contrast, that nobody is demanding that every man and woman have unlimited tenure. Of course, some people become incapable with the passage of time; and others always were incapable. Nevertheless, the main point to stress is that others only became "incapable" because they imagine themselves to be so, and society reinforces that imagining.¹⁹ But what does one do when caught unaware as the identification crisis hits? A French author suggests that, "In order to recapture a picture of themselves they are forced to use another's eyes--'how does he(he) see me'? I ask this question of my looking glass. The reply is vague: each man(woman) sees us in his(her) own way....."²⁰ She concludes that in order to resolve the identification crisis, we must be prepared to accept a new image of ourselves, just as we have at other identification crises on the journey of life before becoming aged.

¹⁷Alexander Comfort, A Good Age, (New York: Crown, 1976), p. 10.

¹⁸Comfort, p. 16.

¹⁹Comfort, p. 16.

²⁰Simone De Beauvoir, The Coming of Age, (New York: G. P. Putnam's Sons, 1972), p. 296.

"Beauty Equals Youth" Stereotype

An important, but wholly negative way of dealing with age and identity, is one which women are more prone to use than men. It is that of placing a higher value on external signs of youth than on internal beauty. This is natural in view of the low esteem attached to being old, but it comes under the heading of "rip-off" by the sales promotion of wigs, cosmetics, silicones, etc. The negative aspect of responding to these "rip-offs" is in the form of an actual denial of one's being old physically. Comfort adds a telling line: "Older people are in fact young people inhabiting old bodies and confronted with the physical problems of reduced vigor, changing appearance and.... specific disabilities affecting such things as sight and agility."²¹

Many are the influences that merge to form this synthesis of attitude, such as charm schools, advertising, media presentations of what subliminally come to be accepted as the norm. The accretions of our culture tend to standardize our notion of what is beautiful, charming, attractive, and therefore desirable. This type of cultural conditioning sets up a value system which concludes that as people age they become less lovely and less attractive. Different periods in history, and different societies of people have widely different notions of what constitutes beauty. For example, certain African tribes have prized obesity as beauty, and therefore desirable in a bride. Girls in this tribe go through tremendous expenditures of effort to become fat.²²

In America research has supported evidence that the public here

²¹Comfort, p. 21

²²Maves, The Best Is Yet To Be, p. 47.

considers women old before age 65 more frequently than it does men, and does so in spite of the greater longevity of women. Bengston, proceeds to show that, "older women do not, however, appear to label themselves 'old' any more often than older men do: one survey found 40% of both sexes over 65 who considered themselves younger than their actual age."²³ Nevertheless, several studies have concluded that older women have more negative self-images than do men, and that the weight of evidence suggests that women in general hold more negative stereotypes about aging and old people than do men.²⁴

Having stated a number of myths and stereotypes in general, it is important to evaluate what effect this has first of all on the young, and then, longitudinally on the old.

Results of Acceptance of Stereotypes on the Young. Children. A study recently conducted of 180 children between the ages of three and eleven showed that children's ideas of the elderly are learned in school. Jantz and Seefeldt, from the University of Maryland's Center of Aging, wrote that when the children were asked their feelings about growing old, themselves, many said, "My face will feel crinkled, my eyes will feel blurry", or "I'll be sad, because I'll be dying soon, and I won't have the fun and joy I had when I was little". And when asked what they knew about the elderly, children often said: "They have heart attacks at 90 and die. They go to church a lot. If they are crippled or something like

²³Vern L. Bengston, "The Impact of Social Structure on Aging Individuals", in Robert H. Binstock & Ethel Shanas (Eds.), The Handbook of Aging and the Social Sciences (New York: Van Nostrand, Reinhold, 1976), p. 333.

²⁴Bengston, p. 333.

that, they can be sent to homes that will help them. They have to have canes, they talk funny."

However, the study's findings showed that children have ambivalent attitudes about the elderly. On the one hand, while they described old people as sick, and ugly, and bad, they also said that the elderly are wonderful, rich, and friendly. Since much of the information and attitudes children have about old age are apparently learned in school, the authors have prepared a curriculum guide for teachers. In this pilot teaching project, there will be an attempt to roll back these stereotypes of aging by actually introducing them to a diversity of older people, so the children can see and experience that while some are crippled and use crutches, the large majority of the elderly do enjoy a wide variety of activities such as swimming, tennis, music, and art.²⁵

Youth. Moving to an older age segment of the young and their views of aging, we consider the research results of 585 persons ranging in age from 13 to 55. Kastenbaum and Durkee found the empirical work of their research pointing toward two general conclusions: "1. Old age is regarded as a period of life that is markedly different from the earlier years, and 2. the differences are seen as predominantly, but not entirely negative."²⁶ These researchers framed their questions in such a way that the young people were asked to rate their entire life-span in terms of the "happiest" period. Their responses showed that the later years

²⁵Richard K. Jantz & Carol Seefeldt, "Children's Views of Aging", Des Moines Register (August 19, 1976)

²⁶Robert Kastenbaum & Nancy Durkee, "Young People View Old Age", in Kastenbaum, p. 244.

tend to be regarded as promising little satisfaction.²⁷ There were three general conclusions that came from their studies with these adolescent respondents:

1. The adolescent lives in an intense present; "now" is so real to him that both past and future seem pallid by comparison. Everything that is important and valuable in life lies either in the immediate life situation or in the rather close future.
2. Extremely little explicit structuring is given to the remote future by most of the adolescents tested. Those attitudes toward the distal region of subjective life line that do become manifest are of a distinctly negative character. Most of these 15, 16 and 17 year olds regard their remote time fields as risky, unpleasant and devoid of significant positive values.
3. More explicit structuring is given to the past than to the remote future, suggesting a greater place for the past in conscious awareness..... The Past, too, is seen as a risky, unpleasant place. It is also a vague, confusing place²⁸ where the adolescent is none too sure of his personal identity.

It is difficult to attempt to be able to measure all of the influences and the perspectives that contribute toward these attitudes; nevertheless, apart from the idealism and the energy drive of this period, it would seem that their views are a continuation learned from an earlier age with added strong "evidence". This vague and negative outlook toward one's later life that shows up in this research is considered to be strongly influenced by society's emphasis upon values associated with youth, and also its reluctance to give serious thought about death in an open way.

Modeling, as a process of development, then, has its overtones by occurring on both an individual basis, as well as on an age group basis. Kastenbaum quotes an earlier conclusion from Golde and Kogan that is a significant evaluation:

²⁷Kastenbaum & Durkee, p. 244.

²⁸Kastenbaum & Durkee, p. 244

The adolescent who develops in this cultural atmosphere is likely to pattern his(her) own subjective life line along the same model, so that his(her) later years contain little to which he(she) can look forward. Because the future is realistically ambiguous, it can to a large measure be shaped by the wishes and fears the individual projects forward: the expectation selects and prepares future experiences. The wheel comes full circle as the behavior of the once-adolescent, now-aging individual influences the next generation in the development of its attitudes toward later life and death.²⁹

In this culture, there is a heavy emphasis that life's meaning rests largely in the present and past. The researchers in the study under discussion discovered that the percentage of persons who report no future orientation increases with age. Around the age of 40 a reversal occurs; at least two-thirds of those in the age group 35-39 cited at least one important year in the future while only one-third of those in the age group 40-44 did so. Then the percentage of exclusive past orientation continues to increase to age 55, a point at which the percentage of future orientation in the present samples dropped to zero. These unfavorable attitudes toward the later years of life would seem to be associated with the lack of desire to think ahead to the later years. In fact, Kastenbaum and Durkee conclude: "The most relevant aspect of these considerations to the present problem concerns the early onset of a tendency to blank out the later years of life, and that adolescents in general do not think far ahead".³⁰

There are a number of consequences resulting from this tendency of people to exclusively live in the present and past while withdrawing from contemplating their later years. Two of the more important conse-

²⁹Kastenbaum & Durkee, p. 245.

³⁰Kastenbaum & Durkee, p. 245.

quences are that of running the risk of coming into old age largely unprepared, and also diminishing one's capacity for empathic identification with persons who are already advanced in years.

Results of Acceptance of Stereotypes on the Old. What young and middle-aged people have to say about old age is valuable because these groups make up the largest part of the society in which the elderly people live. What they say is also important because they themselves are ripening for advanced age. Yet, to learn what is really helpful, it is necessary to know what the elderly themselves have to say about old age as they are experiencing it. It must be admitted at the outset that attitudinal studies of the type that will be referred to have their value; yet, it is well to keep in mind that the researchers themselves recognize that the evidence tends to yield much too static an impression of the ways in which adults of all ages influence each others' views of later life.³¹

Interestingly, those in their 60's and 70's classified themselves as middle-aged, and young rather than old. Those 80 and older had a bare majority in classifying themselves as old.³² It would appear that those who say they are not old do so because of an inability to accept the implications of the age-appropriate role. Especially in the light of what negatives these cultural stereotypes of being old imply to one's self-concept.

³¹Robert Kastenbaum & Nancy Durkee, "Elderly People View Old Age", in Kastenbaum, p. 260.

³²Kastenbaum & Durkee, p. 251.

There are definite indications that persons dealing more realistically with themselves, and who recognized where they were in time, maintained more of a functional sense of identity, which in turn greatly helped them in their adaptation. For these persons, finding oneself old then, was more of a normative crisis than an affliction. By contrast, the researcher found that many who declined to classify themselves as old tended to have some psychiatric diagnoses.³³ Some have even concluded that accepting, or denying one's age might be determined primarily by a need to protect one's jeopardized identity. With all of the participating persons in the group studied, there is a positive relationship between having a future outlook when young, and maintaining a future outlook when elderly.³⁴ Many factors, including education, social and economic status, life-style, etc., must be weighed in these evaluations.

Most young persons up through middle-age felt that the onset of old age is marked by having reached a particular chronological age. Interestingly enough, older persons tended to deal with crossing the threshold to old age more in individualized categories of physical symptoms, and the more educated persons by mental symptoms.

Attitudes Changing

More recent investigations give the impression that some elderly persons have positive or ambivalent rather than predominantly negative outlooks. These findings come from elderly people who exceed the general

³³Kastenbaum & Durkee, p. 252.

³⁴Kastenbaum & Durkee, p. 254.

population in educational and occupational level, and possibly in the intellectual level as well.³⁵ This contrast is noted because heretofore the data seems to overwhelmingly suggest that consciously or unconsciously as a person gets older he/she has a less positive attitude toward himself/herself. There are then encouraging factors that seem to be emerging in recent responses of the elderly as they view old age.

Direction of Change

The growing evidence in our time is that elderly people not only are sensitive to the attitudes of others, but they are responding to these attitudes by rather subtle changes in their own attitudes and behavior. This comports with a previous observation of de Beauvoir about a willingness for an older person to look through other people's eyes in seeing himself/herself. All of this is also to say, that though moving slowly, the winds of change of viewpoints about the elderly are blowing. Consideration will be given in the last part of this chapter to the potential part the church can have in aiding and abetting the replacement of these stereotypes of the aged with the compassionate empathy that looks upon, and treats them as persons in another important passage of life.

This suggestion of encouraging signs of change is borne out by a study conducted in 1975 for the National Council on Aging by the Louis Harris Company. They found that 74% of the public saw "the old" as friendly and warm, 64% as wise from experience, 41% as physically active, 35% as effectual and proficient, 29% as alert, but only 21% as adaptable,

³⁵Kastenbaum & Durkee, p. 258.

and only 5% as sexually active.³⁶ As compared with the image which older people have of themselves as a group, as a rule, the general public's image of oldsters is more negative. Comfort concludes by saying that, "Once an older person comes to be seen, not as old first and provisionally a person second, but as a person who happens also to be old, and who is still as he or she always was, plus experience and minus the consequences of certain physical accidents of time--only then will social gerontology have made its point."³⁷

THE CHURCH'S POSSIBLE ROLE FOR CHANGE IN ATTITUDES

In view of the various myths and stereotypes discussed above that are held both by the young and the aging, it is of great importance to address ourselves to the question of possible change in these attitudes and behavior toward the aging in our society. It is especially important in taking into account what history explains as a broad and sweeping generalization of the world's great civilizations that a society's quality and durability can best be measured, as the historian Toynbee has said, "by the respect and care given its elderly citizens".³⁸ Attitudes, then, are certainly followed by actions. How may we in our American Society increase the "respect and care for our elderly citizens"?

In our society there are many areas of personal and community services that directly touch the lives of our older citizens. A number of

³⁶Comfort, p. 26.

³⁷Comfort, p. 27.

³⁸W. Dean Mason, "Cooperative Concern--Making the Later Years Meaningful", June 11, 1969, p. 33, (Including quote of Arnold Toynbee).

these services are more and more addressing themselves to the needs of the elderly. Some of the professional groups involved in these services include physicians, social workers, ministers, dieticians, housing personnel, architects, bankers, pharmacists, grocers, crime prevention and detection Officers and bus drivers. All of these, and others, in some way are touching the lives of our older population.

We are facing a revolution of major proportions in the field of health and social services, and the literature from research in these various categories increases enormously each year. We have drawn from these sources in the preceding paragraphs in attempting to give an overview of the processes of aging, and the needs to be met that grow out of this assessment. In harmony with this evaluation, Dr. Donald Kent, former administrator of the Office of Aging in Washington, D.C., and now Professor of Sociology at Pennsylvania State University, said, "Progress in coping with the needs of the real world calls for an accurate assessment of that world".³⁹

Is it possible for the church to add impetus to the depth of moral persuasion, and to buttress the positive personal and social attitudes toward the aging? And more importantly, is it possible for the church to be able to give the qualities of love and compassion that will especially enhance the lives of our older citizens? When Harold A. Bosley was the minister of Christ Church in New York City, he said in a sermon on "Christian Responsibility": "The church must live as a responsible body in a period of radical change in basic social attitudes, values, and

³⁹W. Dean Mason "The Church Responds To Social Needs", January 30, 1972, p. 7, (Including quotation of Dr. Donald Kent).

institutions.⁴⁰ The church has demonstrated already that by the help of God, it can be influential in calling for a cooperative concern from the total community. In many ways no other institution is better prepared than the church to respond with such a telling effect on the various stratas of society.

Right here it is important to note that though less than one-half of older persons are identified with any church, yet those who do belong seem to be more involved with it than any other organization. It is important, then, to recognize the potential for the church, as a community of faith, to face the challenge of debunking the myths. It is even more important for the church to assume a major role to intergenerationally develop and implement programs of meeting the needs of the whole person in the later years of life. Moseley underscores the intrinsic significance of the church to persons within its "family": "In times of personal and family crises, it has been the church to which they have turned for help. Approaching the end of their lives, they look increasingly to the church for guidance in finding answers to their urgent needs".⁴¹

The church's role in caring for the elderly was given special emphasis at a recent meeting on "The Church and the Elderly", sponsored by the Colorado Council of Churches. It was on this occasion that former Secretary of Health, Education and Welfare, Arthur Fleming, said, "Many older persons live in despair rather than hope, and if this situation continues, it will, to a considerable degree, be due to sins of omission

⁴⁰ Mason, "The Church Responds to Social Needs", p. 8.

⁴¹ J. Edward Moseley, The Many Faces of Aging, (St. Louis: Christian Board of Publication, 1968), p. 21.

on the part of members of the religious community". He concluded by observing that, "I have often felt that the church and synagogue present one of the greatest resources in the area of serving older persons, and as a whole, the religious community isn't living up to that potential".⁴²

CONCLUSIONS

Aging is a process within the categories of biology, psychology, and sociology. Seen as a whole from these multidisciplinary values, new perspectives are gained for the Church to become knowledgeable for effective attitudes and actions; and further, that the church as an instrument, a live organism of God, holds vast potential for leadership in our society, and in helping them to experience lives of hope, courage, and fulfillment.

Awareness of the elements of aging that have been permitted to lie in the twilight zone, can be brought to impinge upon the consciences of many persons by well-prepared presentations to the right people at the right time. Margaret Kuhn, spokeswoman for the "Gray Panther"⁴³ movement, has become an ardent advocate of consciousness-raising on behalf of meeting many of the needs of the elderly. She has also been influential in persuading others in various levels of society to take a fresh look at the needs, and also at the contributions of our older people. Kuhn

⁴²Richard Peacock, "The Older Adult--The Church's Opportunity", Southwest Journal of Theology, XVII, 2 (Spring 1975), 48.

⁴³An aggressive advocacy group based in San Francisco.

pointedly adds a strong voice as she speaks for the aged:

We have been.....brainwashed by society to downgrade our experience. We have been taught to devalue it and to consider it no longer useful.....The larger goal of consciousness-raising we can join old people to fight the system that denies the value of old age and that opens new life styles that enable us to function with power and authority and influence, this goal is extremely urgent for the churches and for indeed the survival of our society as a whole.....It (consciousness-raising) is also a way of identifying and encouraging the emergence of new leadership, and of equipping people who haven't had leadership roles even in the jobs that they did in former years. Through consciousness-raising they can achieve a new awareness of what they have to offer to accomplish very important goals of social change.⁴⁴

Certainly the theological considerations of the mission of the church would form a very valuable basis for this procedure of consciousness-raising on behalf of its older members, and for their friends outside the church as well. Some of these theological observations will be discussed in the succeeding chapter.

For the individual older person there is a kind of microcosm of emergence from the roles and attitudes that society has imposed, an emergence, for example, that can foreshadow the larger coming out from under these myths on the part of groups within the church. The church, properly prepared, can in turn help prepare those in its community of faith by offering spiritual and psychological self-respect, and awareness. Blau puts it this way: "...self-understanding requires an appreciation of the social and historical conditions that mold and constrict us. Only then can we begin to separate what is authentic self and what is merely a response to social and historical constraints upon us. Out of this arduous process can come not only self-liberation, but also an impetus and

⁴⁴ Aging and Awareness, (Boston: Unitarian Universalist Association Committee on Aging, 1973-75).

direction for changing our society so that others--not merely in our own time but in our children's time and beyond--will be freer than we."⁴⁵ She speaks well for the growing conscience and special goals of the church for its aging members.

⁴⁵Blau, p. 195.

Chapter 3

RESOURCES OF THE CHURCH

(SPIRITUAL AND THEOLOGICAL CONSIDERATIONS)

PRIORITIES ESTABLISHED

A value system either for oneself, or for an institution, such as the church, must be tied to a hierarchy of priorities. The foundations of the Christian Church rest on Jesus Christ. His life and teachings become both the criteria of the value system, and the appropriate ordering of the church's priorities. In Jesus Christ one becomes immediately aware of the sacredness with which He considers life: persons are created in the image of God. This superscription, "created in the image of God", goes with a human being from the beginning all of the way through one's "life course" to its very close. The continuous harmony of this emphasis is finally balanced by the resurrected life that then begins, and goes on to measure with the life of God.

BIBLICAL FOUNDATIONS

The Holy Scriptures reflect not only the cultural heritage of the Hebrews and of the New Testament Church, but they also unfold the dynamic origin of much of this heritage as having come from the Creator Himself. The longevity of this theological value system is seen as it is enshrined in the life and practice of persons who comprise an increasing number in our society today.

As a basis of theological foundations, there will follow seven

categories of resumes from the Bible. This is not an attempt to be exhaustive, but rather to convey a brief view of the Biblical picture of the sacredness and importance of life at its close, as well as in the early and middle years. There will be seen in the Bible a strong emphasis on the potential for richness of experience, both with persons, and with God. Especially would this richness be experienced within the understanding of being created in the image of God. Further, there is a large dimension of the value of acceptance, and of the summing up of the "full" life. In harmony with the usual candor of the Bible, some of the weaknesses are delineated as well.

Enjoyment of Life and Value of its Extension

When Job died an old man he was spoken of as having been "full of days". He had not only lived long but also enjoyed a richly varied life, a fruitful life in the sense of others having been blessed by being with him. (Job 42:17). Nearer the earlier days of his life Abram was assured by God of a "long life", and "peace" at its close. That is, there would be a sense of harmony and acceptance that all is well with the past, the present, and the future. (Gen. 15:15). Moses was spoken of as having physical and mental vigor right to the end of his 120 years, (Deut.34:7). At an earlier time in this same book, Moses spoke for God in giving a promise that if Israel remained in harmony with God that their time and their children's time on earth would be multiplied. Life was so valued, largely for its relationships, that the promise was for extending more of the same. (Deut. 11:21). Samuel, in speaking to a group in his time, told of how he had been with them from his youth right up to old age. The

emphasis was on the fact that he had been true to God, and a witness to His reality, that he sensed he had fulfilled God's purpose for his life. (I Sam. 12:2). Finally, again Job speaks and writes of coming to old age as a shock of grain is brought in ripeness to the threshing platform. Here is represented the courage to live through the drought and storms of life, and to come to old age with a recognition of his value to others, and to come without fear of dying. (Job 42:17).

Value System Linked with Life under God's Blessings

"So God created man(woman) in His own image." (Gen. 1:27). People are joined here with God in a sacred relationship of love, ethical concern, and eternal significance. In the Ten Commandments, the Eternal calls for the extended family to "honor father and mother", in order that "your days may be long", (Ex.20:12). He was saying that they would experience loving and being loved, and that this love would be fed from the fountain of His love. Moses, in one of his orations points out that if people would live as God directs they would "live long", and that life would "go well with you". That is, in fulfilling the creator's purpose, their life would be successful in theirs, and in God's measurement. (Deut. 5:33). This comports with the Psalmist (91:16) as the Eternal promises, "with long life will I satisfy him(her), and show him(her) my salvation". "To satisfy", to bring a sense of accomplishment in seeing and experiencing God's grace. And in the next Psalm, God promises that the faithful person will "bring forth fruit in old age". That is, he(she) would be aware of the deeper meaning of life fulfillment, life's purpose realized. (Psalm 92:14). The Apostle Peter adds a note that "he(she) who would love

life and see good days" should watch his(her) words. (I Pet. 3:10).
Once again a value system based on God's values will bring a vastly deeper meaning to life, an added zest for each day, and a great desire for more of a sense of harmony with the Creator.

Honor is to be Given to the Aged

"You shall rise up before the hoary head and honor the face of an old man". (Lev. 19:32). Here is a call for rightful respect for the person who has weathered the storms of life, experienced its joys, learned its deepest lessons, and who has loved and trusted God.

Age is Associated with Wisdom

"Wisdom is with the aged, and understanding is in length of days". (Job 12:12). Here, the person in God's image is spoken of with the power akin to the Creator, to think and to do, to reason from cause to effect. He(She) has experienced learning for he(she) has been on the growing edge.

Age and Beauty

"The glory of young men is their strength, but the beauty of old men is their gray hair". (Prov. 20:29). Old age, carried with grace and understanding, has a singular beauty all its own.

Attitudes Toward Widows

The apostle points out the mind of God as being one of great tenderness for the widows. It is assumed here that they are older persons.

True religion is to visit these widows "in their affliction", in the affliction of loneliness, to let them have the pleasure of sharing what is meaningful and significant with someone who cares, who loves. (James 1:27).

Weaknesses of the Aged

Perhaps the Psalmist epitomizes one of the dominant feelings of the elderly when he prays, "Do not cast me off in old age, when my strength is spent". (Ps. 71:9). The physical weakness, the sense of a greatly lowered energy level, the slower mind response, all of these weaknesses of "spent strength" are incorporated here. This is most graphically portrayed in Ecclesiastes 12:3,5. Here the description includes trembling, bent from arthritic pain, with teeth gone, and having difficulty in chewing food once desirable. Cataracts dim the vision, and there is fear of high places. There is imagined trouble and difficulty, and the slipping away of sexual desire. On the occasion of King David returning to Jerusalem, he asked a man, Barzilai, to return with him as his guest for the remainder of his life. He was grateful for the offer, but in apparent great sadness pointed out that he didn't want to be an added burden to the king. After all, he said, "I am 80 years old, I can't taste well any more, I can't enjoy hearing your choral music, and finally, I can't even discern what is and what is not pleasant". (2 Sam. 19:35). Here is an expression of helplessness, at least when he compares his present with what must have been a very creative life in the past.

In these and other passages of the Bible is seen the true nature of the person made in the image of God with the power to think, to be

creative, to love and be loved, to fulfill one's sense of life mission, as well as to fulfill God's purposes.

IMPORTANCE OF A THEOLOGY OF AGING

The motivation and basis of this project is to discover the theology of aging, and then to apply it to a methodology of practice. In the new series of books, Creative Pastoral Care and Counseling Series, the editor, Howard J. Clinebell, Jr., succinctly emphasizes that "In these times of spiritual search and value hunger the integration of theology in the practice of ministry is an urgent need".¹ Certainly the spiritual values based on the theology of the Bible is an urgent need not only for the ministry of the church, but also for the laity of the church. In the same book the author, Cobb, points out further aspects of the importance of the integration of theology into the outreach of the church as he speaks of the Christian faith giving assurance of God's grace and the meaningfulness of life.² Then he adds: "Above all, the spiritual life can be healthy only as it is grounded in the assurance of an acceptance that no human being can give, the ultimate acceptance that is God's".³

How, then, is "God's grace and the meaningfulness of life" specifically applied to aging persons? From a Judeo-Christian perspective there are certain theological teachings that have a particular bearing on aging. It emphasizes time and history as being lineal, having

¹Howard J. Clinebell, Jr., in John B. Cobb, Jr., Theology & Pastoral Care, (Philadelphia: Fortress Press, 1977), p. viii.

²Cobb, p. 3.

³Cobb, p. 17.

a beginning and an ending. God, as Creator, brought all life into existence as a result of loving purpose and design. Because God is of the essence of goodness, all of His original creation was good.

Image of God

In this view man is created in the image of God, and is destined for a significant life here, and for eternity with God. Imagio Dei would also reveal that man was given freedom within certain limitations. This freedom would involve thinking and acting creatively; in the context of an entire dependence upon God. It would involve a process of becoming, growing more and more in the image of God. This theology is saying that life would have meaning and significance in the present, but that there would be even more significance as life transcended the present moment. Later in this chapter we will address ourselves to the expansion of this issue of meaning as it pertains to life-satisfaction. But just here, the theology of aging impinges on the importance of life here and hereafter. Maves has put it well when he says: "Aging and death can be faced without anxiety and with hope in the faith that in God's plan it is meant for good".⁴

The Biblical teaching of people choosing to turn away from God, and the original intention of creation, demonstrates humanity's misuse of the freedom and the subsequent experience of becoming enmeshed in the results of sinful decisions. Humanity then recognizes its finitude, and

⁴Paul B. Maves, "Aging, Religion and the Church", in Carl Tibbitts (Ed.) Handbook of Social Gerontology (Chicago: University of Chicago Press, 1961), p. 710.

its inability to comprehend the infinite mystery of life, and has attempted to escape from its limitations in prideful, heroic efforts of playing God. Maves then sets out the tragic consequences by saying that, "As a result of choices distorted by this pride, there have developed demonic structures of evil in society....Thus, to the anxiety we feel as finite creatures facing mystery and death, there is added the anxiety of guilt, shame, and meaninglessness. Discrimination against older people may be an illustration of a demonic social structure."⁵ This Christian teaching deals with an attempted explanation of much of the suffering and anxiety everywhere, including the fear of aging and death.

Good News

From this human predicament there comes a deepening awareness of creatureliness, a sinful state of separation from the Creator and Source of life. A person must look to God for salvation from his/her lost condition. Christians believe that Jesus Christ, the Word, became their deliverer, their redeemer, and is the One through Whom the purposes of God were completely revealed. For those who choose to accept this redemption, they find the abundant life now, and also the power of God over finiteness and evil. They further find acceptance in the love of God, which ultimately issues in life eternal. Through Jesus Christ the redeemed person transcends time and history, and thus, largely negates the finality of evil in this world. In fact, in this "faith, hope, and love", men and women are offered the grand alternative to despair. Maves and

⁵Maves, p. 711.

Cedarleaf have put the value of the gospel for older people in hopeful and pragmatic terms:

The gospel provides the most complete and far reaching insight that man(woman) has into the nature of ultimate reality. It provides the clue to the most appropriate relationship a man(woman) can have to that reality. A Christian is distinguished by the quality of his(her) relationship to God, to other people, and to himself(herself). This quality grows out of his(her) experience with the redemptive love of God in Christ, as mediated through that fellowship which is the body of Christ. The Christian faith itself therefore is the primary resource for enabling older people to discover meaningfulness, to accept the losses, and to find the compensations of later maturity.⁶

The good news is "good" largely because it can give validity and meaning to persons' lives as they apply its insights and hopes at whatever stage in life one may be living. This, then, is to answer the central task of theology as it applies to persons entering this last stage of life. Browning shares his conviction in these words: "It is the task of theology to develop rationally defensible articulations of the meaning of human life that answer man's religious needs for wholistic visions and orienting frameworks for the guidance of everyday practical activities".⁷

As suggested above, theology should produce a workable base for guidance in the everyday practical issues one is confronted with in this period of life. There is one especially valued concept of theologic affirmation that would provide help in successfully meeting some of these practical issues. The supreme worth of every human being, created in the image of God is that basic truth. The Christian trusts in God as both

⁶Paul B. Maves & J. Lennart Cedarleaf, Older People in the Church, (Nashville: Abingdon-Cokesbury Press, 1959), pp. 72, 73.

⁷Don Browning, "Preface to a Practical Theology of Aging", in "Toward a Theology of Aging", Pastoral Psychology, XXIV, 229, (Winter 1975), 152.

the Creator and Redeemer of his life. This basic conviction provides the spiritual resources so important in answering the everyday spiritual needs of older persons. Some of these needs are: assurance of God's continuing love, a sense of meaning and purpose in their own lives, a desire for security as long as life should last, freedom from loneliness, a sense of being wanted and needed, desiring to continue to grow through new things learned and experienced, a satisfying status as a person, a perspective on life that embraces time and eternity, a continuing feeling of usefulness, and the love and understanding of other persons.⁸

Man and woman made in the image of God is the great undergirding theological concern that is capable of both helping us to understand the nature of God and the nature of humanity better. Scudder, taking this into consideration, concludes that: "There is a sense in which a theology of aging is basic to all theology as the understanding and statement of the faith within our respective traditions. For every man(woman) must deal with the fact of limitation as well as with the expanding dimensions of life, with loss as well as with gain, with frustration as well as with fulfillment. Perhaps our theology of aging can bring some illumination back to theology in general."⁹ This Imagio Dei truth has great significance and value than in bringing materialistic considerations into proper perspective, so that our culture does not measure worth of persons below quantity or quality of possessions. As a child of God we are valuable

⁸Milton L. Barron, "The Role of Religion", in Delton Scudder (Ed.) Southern Conference on Gerontology, (Gainesville: University of Florida Press, 1958), p. 15.

⁹Seward Hiltner, "A Theology of Aging", in Scudder, p. 10.

irrespective of economic status, productive capability, achievement, possessions, mobility, or any other of the ordinary standards so often applied. Because the majority of active persons in our culture easily succumb to material value judgments, it is even more imperative that the church reaffirm its value system at every opportunity. This built-in corrective of theology greatly aids in helping others to move toward understanding and creatively meeting the challenges of aging today.

Continuing this aspect of the theological undergirding of humanity being created in the image of God, it is also valuable to note in this connection the tremendous worth God places on us by creating us. The Position Paper of the Texas Conference of Churches builds further on the worth of people: "Once one realizes that this gift is the root of one's dignity and worth, it is clear that he or she must also so regard every other human life. They are sacred, too, each alive in God's image, deserving of ultimate respect be they lost or last or least."¹⁰ The church, the persons who comprise its fellowship, are the depository of this life-quality, and are thereby called upon to help each other cross-generationally to experience God's love, understanding, and acceptance as it practices the gospel of Christ. For after all, as a church, our theology also says that we are a pilgrim people. That is, we are all, individually and collectively, still en route, still on the way toward further growth into the image of God. The theology of the meaning of the church itself, then, is that the young as well as the old must stay alive by witnessing with their lives to the reality of the living God. How the old and the

¹⁰"The Church and the Aging", (Austin: Texas Conference of Churches, 1974), p. 3.

young treat, respect, and help each other is vital to experiencing, and thus also in proclaiming God's mercy and justice. One could well conclude with Clingan that, "The elderly in the church today are crucially important to the communication of the Christian faith".¹¹

A THEOLOGY OF THE CHURCH

The comments just quoted in the paragraph above naturally lead to the intended nature of the church. Without citing in great detail the theological significance of the church, it still would be helpful to present some primary statements about the church that form a presuppositional base upon which the plan of this project is established. The church is seen as God's chosen instrument through which the process of the kingdom of grace becomes functional (Eph. 4:11-13). To change the metaphor, the church is also the family of God, a close-knit community (John 1:12), through worship, and by means of the day-to-day operation of the church fulfilling its various missions, is a life that is comprised of persons maturing through Christian nurture. Perhaps not so obvious, is not only the assumption that the nurturing process would include spiritual feeding, but in addition to this, it would be the actual experiential living out of the principles of the kingdom in the constant interrelationships in the life of the church.

A beautiful, symmetrical building has also been chosen as a scriptural likeness to the organization of the church. (Eph. 2:19-22). Jesus Christ, its founder, is shown to be the chief cornerstone. The Church,

¹¹ Donald F. Clingan, Aging Persons in the Community of Faith, (Indianapolis: Indiana Commission of the Aging and Aged, 1975), p. ix.

then, is not seen to be an inconsequential entity going through meaningless ritual; but rather, it is, or should be, the very center of God's activity on earth. God's activity has historically been seen in the light of restoring persons to wholeness, bringing healing, or salvation. This process takes on many forms to enable fulfillment. Some of these forms have never really met God's purposes, nor human need. Nevertheless, as life moves through various sociological and cultural transitions, it is up to the church to attempt to plan ways in which it might meet people where they are, demonstrating the love of God, and being used of God to more nearly meet His expectations of helping restore people to wholeness.

Adventist Reflections on the Church

In the Seventh-day Adventist Church Manual, and the Chapter entitled "The Church of the Living God", there is a valuable statement that reflects the tenor of its concern for the institution of the Christian Church:

To belong to the church of God is a unique and soul-satisfying privilege. It is the divine purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, the Church, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other, and fellowship also with their Lord and Master. . . . Christ, being the head of the church and its living Lord, has a deep love for the members of His body. In the church He is to be glorified (Eph. 3:21); through the church He will reveal the "Manifold wisdom of God" (Eph. 3:10); Day by day He "nourisheth the church" (Eph. 5:29); and His longing desire is to make of it "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).¹²

¹²Seventh-day Adventist Church Manual, (Washington: Review & Herald, 1976), pp. 25,26.

In addition to such official statements in the Church Manual, a number of different leaders within the church have made comments about the nature of the church that have valuable implications. One such comment is especially reflective of the intentions of God for the special mission of His church:

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased, possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. . . The gift of His Holy Spirit, rich, full and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory--Christ, the great center from which radiates all glory.¹³

Although neither of these quotations deals specifically with the place of the elderly within this noted fellowship, yet the all-encompassing nature of the church would certainly imply that this would be so.

A new awareness of the important place that aging persons should have within the ministry of the church was suggested earlier in this writing; nevertheless, this facet of church life, though it has long been advocated, has not been completely followed. White speaks to this issue, again from the position of many years ago:

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel they can give is of the highest value. They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are

¹³Ellen G. White, Testimonies to Ministers, (Mountain View, Ca: Pacific Press, 1944), p. 19.

they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom.¹⁴

It is true that this statement is especially given for the benefit of those who are retired ministers, yet the principle certainly is of general enough application as to recognize that it speaks on behalf of all those in the same age bracket. The church, then, as the living Body of Christ, is called upon to corporately function with Christ as the Head of that body. Just as importantly, the individual members of that body are called upon also to help realize the God-given objective of caring for persons regardless of age.

A Jewish Theological Contribution

A Jewish Rabbi and professor propounds another theological dimension that up until now has undoubtedly been largely overlooked. Katz discusses the Sabbath of the Ten Commandments as a major consideration to help us understand what could be God's view of one's so-called retirement years. He shows that work does not have the same meaning in Judaism as in other religious traditions, and therefore to cease from work, and to observe the Sabbath, has different reasons and more ethical concerns than might be readily discerned.

The distinction between labor during the work week and creative activity on the Sabbath —or in one's so-called retirement years — is vital to the understanding that the Jewish sources contribute to the issue of aging. Work in the ethos of the Western, middle-class culture, amounts to no less than the primary source of an individual's

¹⁴Ellen G. White, The Acts of the Apostles, (Mountain View, Ca: Pacific Press, 1942), p. 573.

self-image, his(her) identity, and his(her) self-esteem. A person is valued because he(she) produces; he(she) occupies a status in the economy. Rolelessness or disengagement from the work force is, therefore, dreaded because the individual now suffers from anomie and knows that his(her) community considers him(her) at best an ornament of sentimental interest and, at worst, as a throw-away, used-up object.¹⁵

The Jewish approach to aging and the aged is constructive. From this theological viewpoint if one no longer works, guilt is not appropriate. Old age may in fact be looked upon appropriately as a "sabbath" of human life. Katz adds the following significant observation:

As the Sabbath is the climax of creation, so the time of maturity represents the highest point of man's(woman's) development. In the "Sabbath days" of his(her) old age, man(woman) has the opportunity not to rest, although he(she) may do that, but to "refresh himself (herself)". In the passage in Exodus 31:17 God rests and is refreshed. What God does is paradigmatic for man(woman). Resting, in that passage, signifies cessation from work; being refreshed refers to activity that is creative and active and yields a sense of renewal and inspiration. Ceasing work does not mean becoming idle or aimless. With leisure comes the opportunity for another kind of activity, the goal of which is the cultivation of one's soul and its potentialities..... Judaism sanctifies time. You do not "kill" time or "pass" it to fill the void left by retirement. You use it for study, prayer, or contemplation. And if these finer arts do not engage your attention, you fill yourself in other ways without feeling inner guilt and without experiencing rejection by the community.¹⁶

Here then is a corrective to our culture in which older people are led to low self-esteem, far less by their age than by occupational and economic status. It is God who sanctifies time, whether on the Sabbath, or for persons who have reached retirement years. God is evidently speaking to the fundamental need for social change so that there can be

¹⁵ Robert L. Katz, "Jewish Values and Sociopsychological Perspectives on Aging", in "Toward a Theology of Aging", p. 148.

¹⁶ Katz, p. 149.

dignity and quality of life for older people. As the Sabbath was the high point of the close of creation, just so old age can become the high point of the human life span. In this close correlation between God ceasing His work for other creative and satisfying activities of spiritual refreshment, just so there are creative opportunities for a depth of life-satisfaction that can indeed prove that "the best is yet to be".

THE SIGNIFICANCE OF LIFE SATISFACTION

In attempting to portray the importance of life-satisfaction, it is well to acknowledge a happy blending of psychological and theological insights that are brought to bear on behalf of those growing older. In a certain sense each of these disciplines make this contribution from both research, and from a reflective observation of those who are actually passing through these days and years. Bell defines life satisfaction in the usual humanistic understanding of, "the subjective experience of pleasure, with self and others, in relation to past or present social circumstances. In essence, satisfaction represented a statement of personal morale with respect to time and place".¹⁷ However, findings from further research on life satisfaction were observed to be context-related. That is, satisfaction is largely maintained, increased, or decreased according to the character of specific behavioral settings.¹⁸ These settings could range all of the way from living in isolation,

¹⁷Bill D. Bell, "Role Set Orientations and Life Satisfaction", in Jaber F. Gubrium (Ed.), Time, Roles, and Self in Old Age, (New York: Behavioral, 1976), p. 154.

¹⁸Bell, p. 161.

living with or near family, an active life in the many facets of church involvement, to a combination of one or more of these. Much has to do with how that setting makes up in valuable ways for the effects of status loss as a result of retirement. If these losses are sustained and unmitigated, there is a corresponding decline in life satisfaction. But if important social relations are continued, there is not such a radical departure from work relations. "Consequently, associational and community interaction 'insure' the person against status loss, and increased involvement in these areas results in relatively stable or increased levels of satisfaction".¹⁹ What actually happens is a crucial shift in one's value system. The retiring person must reappraise and redefine his/her worth, and in the process take satisfactions from a broader range of activities which can significantly take the place of his/her specific work role. Peck suggests that the real issue at this stage could be to think of oneself in this way:

Am I a worthwhile person only insofar as I can do a full time job; or can I be worthwhile in other, different ways -- as a performer of several other roles, and also because of the kind of person I am?²⁰

Erik Erikson has made a valuable contribution in describing human development as having eight stages. He speaks of the seventh stage as the "generative stage", or that period in life when a person is mature, and out of this sense of maturity comes the sense of generativity, or "the

¹⁹ Bell, p. 161.

²⁰ Robert C. Peck, "Psychological Developments in the Second Half of Life", in Bernice L. Neugarten (Ed.), Middle Age and Aging, (Chicago: University of Chicago Press, 1975), p. 90.

concern for establishing and guiding the next generation".²¹ A person takes this concern on himself/herself as a part of his/her role in and for society. It is a meaningful part which gives identity, meaning and purpose. Then as a person moves into the eighth and final stage as an aging person, he/she has come to the time of "integrity". As Erikson points out: "It is the acceptance of one's one and only life cycle and of the people who have become significant to it as something that had to be and that, by necessity, permitted of no substitutions."²² Browning further amplifies this concept by pointing out that "integrity makes it possible for a person to live with what he(she) has been and what he(she) has brought into this world that is likely to survive him(her)."²³ There is a sense of continuing contribution after retirement, as well as the hope of one's "works following" him/her even after death. Integrity also supposes a person taking the time he/she now has in the reduction of life's activities, and reflecting in a positive way on the past. It is a time of recognition of both failure and triumph; but nevertheless, a sense of wholeness, and an acceptance of what has been, however imperfect.

This integrity presupposes the significance of a person valuing meaning. Frankl stated that, "Meaning must set the pace for being; therefore it must always be ahead of being. . . Man(woman) is longing for a meaning rather than just for pleasure or the avoidance of pain."²⁴

²¹Erik H Erikson, Identity--Youth and Crisis, (New York:Norton, 1963), p. 138.

²²Erikson, p. 139.

²³Browning, p. 159.

²⁴Viktor E. Frankl, "The Significance of Meaning for Health", in David Belgium (Ed.), Religion and Medicine. (Ames: Iowa State University Press, 1967), p. 183.

It is in the very act of a person realizing the theological and spiritual meaning rooted in his/her own, and in God's nature, that he/she is able to transcend the materialistic goals of doing and having, and let them give way to the goal of being, especially as he/she grows older. It is being that is to be achieved. So then what really matters is being patient, being tolerant, being gracious, being penitent, being wise, being in faith, being in hope, being in love, being in peace. Only God will know when a person from a motivation of love, has made a balanced growth, therefore, there will always be purpose in life, and always an opportunity for more and more becoming.

Life satisfaction, then, for the aging person, is finding importance, not in what he/she still is able to do, not in what he/she may have or may have not accumulated. It is what the person is that is of true significance, and therefore satisfying.²⁵ When what we are is at once also the acknowledgment that that state of being is by the grace of God, then there is a sense of harmony within, and with the Eternal. Even the White House Conference Report on Religion and Aging says that:

The meaning of life is to be found in man's(woman's) relationship to God. It is this relationship which gives meaning to all human values. In the light of it, every period of life, including old age, is possessed of intrinsic value and sublime potential. Viewed in the light of an eternal destiny, old age is seen to have an importance as great as that of youth or the middle years. To young and old, the divine imperative is addressed; "Thou shalt love the Lord thy God....and thy neighbor as thyself".²⁶

²⁵Paul Tournier, The Seasons of Life, (Richmond: John Knox Press, 1973), p. 54.

²⁶J. Edward Moseley, The Many Faces of Aging, (St. Louis: Christian Board of Publication, 1968), p. 18.

Acceptance of the Unfulfilled

Can there be satisfaction if life is viewed as a task to be accomplished? There would always come the nagging question of how much, and to what degree have I really accomplished the task? Undoubtedly the sense of an unfinished task hangs over every aging head at one time or another. What does one then do with this anxiety? Tournier has suggested that the answer must come about through trusting in God, and thus to accept the unfulfilled.²⁷ This kind of acceptance releases one's energies to actually experience God's release, and His joy which follows. This is not easy, to accept the unfulfilled, even with the prospect of joy. In fact, it is one of the most serious problems facing those who are growing older, for it can lie behind many other problems such as retirement, old age itself, and then death. Dawning upon the consciousness is one's finitude, and that is saying with gathering finality: "the prospects for adding to the fulfillment of any of life's task are extremely limited". In reality, the acceptance of the unfulfilled as an attitude controlling all of life's reactions in each stage of one's experience will be the best preparation for enjoying life's satisfaction as it closes.

Perhaps one of the most striking illustrations of this truth of the early development of the habit of being satisfied with the higher values as well as with one's imperfections, was in the Terman study of gifted individuals at Stanford University. This study is one of the

²⁷Paul Tournier, Learn To Grow Old, (New York: Harper & Row, 1971), p. 168.

longest running experiments of human behavior in history, This was a follow-up survey of men in this group that included an analysis of what has given these exceptional people the most satisfaction in life. Now in their early 60's, the men have reached the peak of their careers and include some of the country's leading scientists, educators, and corporation presidents. They were selected for their performance on intelligence tests given by the late Lewis M. Terman in 1922. The average IQ was 152, slightly above "genius" level. The Stanford researchers were surprised to find that family life was cited as the greatest source of their satisfaction. The key to this satisfaction was apparently good mental health and social adjustment earlier in life. Some 71% of the group had unbroken marriages, the few who committed suicide had apparently failed to establish such satisfying support from the family and the outside world. Stanford psychologist, Robert Sears, said that satisfaction in their careers is also apparently related to personality factors: "An optimism about life, and enjoyment of the occupational combat, and a feeling of self-worth beginning early in life". Interestingly enough, income level seemed unimportant as a predictor of satisfaction.²⁸

Certainly, even these men had their moments of regrets, the missed opportunities, the omissions of duty, perhaps even a life-long defect of character; yet they did not permit the lesser values to submerge the higher values. Right here we are reminded of that very essential value of maintaining closeness with at least one other person. This turns out to be the one thing they valued a great deal, and even became the center of exis-

²⁸Robert Sears, "Results of the Lewis M. Terman Study", Science News (March 26, 1977).

tence. Undoubtedly they will continue to value this closeness until the very end of their lives.²⁹

What happens when one growing older does not maintain closeness with at least one other person? As one grows older there is a natural shrinking of the circle of friends by death, and by geographic distancing. The awareness of these facts, along with the realization that the few years remaining will not allow one to widen the circle again, brings a sense of desolation. This is true largely because even to the friendly people one may meet on the journey, he/she will never be able to say: "Do you remember when?", because they were not there when that important time of nostalgia was lived. Therefore, there is a segregation that comes from loss of association with those in life time work roles, and this desolation resulting from loss of close friends creates a severe alienation in the elderly.

Nouwen, Naus, and McNeill have described another pain that some elderly must cope with, and that is the pain of self-rejection. Nouwen says that this self rejection ".... is the inner ostracism by which the elderly not only feel that they are no longer welcome in the society of the profit makers, not able to keep the small circle of intimate friends together, but by which they also feel stripped of their own feeling of self-worth and no longer at home in their most inner life".³⁰

Certainly at this crucial time in a person's life the supreme

²⁹Marjorie Fiske Lowenthal & Clayton Haven, "Interaction and Adaptation: Intimacy As A Critical Variable", in Neugarten, p. 400.

³⁰Henri J. M. Nouwen, Peter J. Naus, & Don McNeill, "Aging and Ministry", Journal of Pastoral Care, XXVIII, 3 (September 1974), p. 168.

importance of meaning, of being, of integrity, of acceptance, and of developing friendship is central for the final experiences of life.

Facing Death

The final experience of life is death. The purpose of dealing with this subject as it pertains to the larger theme of the theology of aging and of life satisfaction, lies in the very basic concept that one who has come to terms with his/her own mortality is vastly better prepared to live richly and fully to its close. Tournier, in thinking about his own death, also says that it is equally important to accept old age and its implications. He says that..... "I could not disassociate acceptance of old age from that of death. The two problems are so intimately bound up together that we may say that acceptance of old age is the best preparation of death, but also, conversely, that the acceptance of death is the best preparation for old age."³¹ There is a very valuable tie here to the whole experience of acceptance. Earlier, we wrote about the value of accepting one's past, even though unfulfilled, Just so, in old age, the importance of thinking of the future in terms of acceptance and trust is just as valid.

From the survey conducted in the Loma Linda University Church, there were two questions that relate to the issue of death, and imply a valuable confidence in God for the life to come. On the write-in section of the questionnaire one person wrote of an attitude of confidence on one hand, and a fear of the very process of dying on the other hand. She

³¹Tournier, Learn to Grow Old, pp. 217,218.

said: "I am not afraid of death, but I am of dying". Though the one experience was of fear for the unknown, untried experience of dying, yet there seemed a deep undergirding of confidence that the sting of death was nullified in the promise of life again.

This confidence was symptomatic of the majority of answers as noted in the information given below:

"HAVE YOU FACED AND EXAMINED THE MEANING OF YOUR OWN DEATH AND ITS IMPLICATIONS? HAVE THESE REFLECTIONS HELPED YOU TO LIVE A RICHER LIFE IN THE HERE AND NOW? YES, NO?"

AGE	55-59		60-64		65-69		70-74		75-79		80-84		85+	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
MALE	3	1	9	1	6	1	7	1	5		5		1	
FEMALE	19	1	14	1	9	7	9	1	15		5		4	

"DO YOU MAINTAIN A SENSE OF CONSTANCY IN THE GRACE OF JESUS CHRIST FOR TIME AND ETERNITY? YES, NO?"

AGE	55-59		60-64		65-69		70-74		75-79		80-84		85+	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
MALE	3		10		8		7		8		4		1	
FEMALE	9		10		12		8		14		5		4	

Although there were more female responses to the survey itself, yet the overwhelming reaction by both men and women was "Yes, I have seriously examined the meaning and implications of my death, and because I so depend on Christ for eternity, I am expecting to live again with Him."

Other researchers attempting to discover the attitudes of older

persons toward death found three major classifications of attitudes: 1. Positive or optimistic, 2. Evasive or apprehensive, 3. Fearful.³²

The person who fears death, discovers in his/her anxiety that he/she lives in continual dread. Life satisfaction is shunted to one side by the mainline drive of the huge amount of energy dealing with fear. Some will even deny or disguise that fear in a variety of ways, but it only tends to create a living death. From a basic trust in the Biblical Theology of God, many have said: "It is not so important when I die. It is much more important to live until I die".

Tournier, insightfully points out that where there is fear of talking about old age and death, it is because there is a fear of emotion. Death, for the fearful, tends to be something shunned in thought, conversation, and expectation. Does that person then have a living death or a dying life? Does he live dying, or die living?³³

What does one do with the certain knowledge that he will die, but does not know when? A valuable direction would be by helping people deal with what Keleman calls their "little deaths". These little deaths help prepare us for the big ones. By the 'little deaths' is meant our many separation and loss experiences.³⁴

Those who are bad losers will have a more difficult time in dealing with death. In our society, and in this culture, one of the unfor-

³²J. Clayton Feaver & David R. Boyd, "Attitudes of the Elderly Toward Religion and Death", in Working With Older People--A Guide To Practice, (Washington: U.S.Department of Health, Education & Welfare). p. 83.

³³Tournier, Learn to Grow Old, p. 217.

³⁴Stanley Keleman, Living Your Dying, (New York: Random House, 1974), pp. 23,24.

givable things is to lose. People are bad losers. Americans further live in a culture that creates avoidance and escape, that cannot deal, or will not deal with death. On the one hand, our culture is success-oriented, and death is a very unsuccessful kind of experience in that context. On the other hand, the culture is also youth-oriented, and consequently death is connected with aging. The cultural impression is "you must stay with youth, and not look upon death like an old person does."

RESURRECTION AND LIFE SATISFACTION

The theological implications of dealing with the fear of death in the setting of providing a deep life satisfaction is crucial. Resurrection from death is promised, and the resurrection of Jesus Christ is the pledge of it taking place for believers. (I Cor. 15:14). Referring to the Loma Linda survey again, there was a compelling affirmation of those who depend on Christ for eternity as well as for the here and now. It is as Lorenzo de Medici observes, that those who do not hope for another life are always dead to this one. Tournier quotes Jean Lescure's sage remark that, "The anxiety of death is not about going to sleep: it is rather about not waking up again".³⁵ The assurance of Jesus Christ is that because He lived beyond the grave, believers in Him also may expect life again. (John 14:19).

Probably few people would question that the "abundant life Christ promised (John 10:10) is not fully reached here because of the fragment-

³⁵Tournier, Learn to Grow Old, p. 234.

ation and frustrations of human life; yet, for the Christian, it begins here, and thereby undergirds Christ's promise of continuing in eternity (I John 5:11). Nouwen follows this same line of reasoning as he writes: "When a man (person) is no longer able to look beyond his(her) own death and relate himself(herself) to what extends beyond the time and space of his(her) life, he(she) loses his(her) desire to create and the excitement of being human".³⁶ There is a valuable interplay of hope and partial fulfillment here and now in the abundant life. It is one way of saying that the good things of this life intermingled with the grace and presence of God, are but the down payment of the reality of the life to come. This is due to the new quality of life in Christ. (I John 5:11,12, 24).

Continuing the emphasis on the theological foundations of the view of death, it is well to remind ourselves that death is spoken of, and should therefore be treated as, an enemy -- the last enemy. (I Cor, 15:26). We are not asked to develop a friendship with death, rather to know that it is ultimately a defeated enemy. (I Cor. 15:26,55). Jesus Christ has opened the way for deliverance from the fear of death, by taking its sting away, (Heb. 2:15). It would seem that a large part of the sting is in the horrible fear of annihilation, or nonexistence. The sting, or the poison, is removed by the reality of the resurrection that brings life back, but this time immortal life in the presence of God. (I Cor. 15:54). To provide the elderly with this kind of hope based on the promises of the Eternal, is to provide assurance that the future life

³⁶Henri J. M. Nouwen, The Wound Healer, (New York: Doubleday, 1972), p. 13.

is seen in terms of freedom. Steer amplifies this freedom into: "Freedom from pain, freedom from doubt in the absolute presence of God, freedom from anxiety in the full satisfaction of the whole being."³⁷

To rest in confidence in the validity of this hope is to place death into life as a very important part of living. It is to enable people, through the life and message of the church, to think of death, not as losing life, but as part of human existence. It is only an interruption in that existence, and that only because of the brokenness and separation that was introduced because of people trying to be god without God. But Jesus Christ has brought the free gift of immortality, and this is the "good news", the gospel, that forms the theological basis of the church, the community of faith. It therefore also forms a valid basis for true life satisfaction for each person who recognizes that he/she has been created in the image of God.

SUMMARY

The spiritual and theological considerations of aging are directly related to the views presented in the Holy Scriptures. These values are based primarily on the truth of persons being created in the image of God. Each individual is in the process of becoming or or being restored to the fullness of the image of God. This state of being in old age includes acceptance of one's past, however unfulfilled or however incomplete one may feel it has been. It is also a time of trust, of sensing a life satisfaction, a fulfillment of mission by the grace of God. Old age is, as

³⁷Herbert P. Steer, Caring for the Elderly, (London: S.P.C.K., 1966), p. 68.

well, a period of accepting the future, and trusting that God will be with one, both in the experience of death, and also beyond, into the life everlasting.

The church, as an extended "family" of God, is potentially capable of helping the aging person in the deep assurances of being identified as a child of God, of having fulfilled his/her mission in life, and the final assurance to a resurrection to a new life with God that has no ending, nor interruptions.

Chapter 4

THE CHURCH'S CHALLENGE AND RESPONSIBILITY

HISTORICAL DEVELOPMENT OF AGING ISSUES IN THE UNIVERSITY CHURCH

In August of 1975, the senior pastor of the church, Dr. William Loveless, gave a series of sermons on the various stages of life. The concluding sermon, "The Older Adult", was brought to a close with an invitation to write letters, or in some way to let the pastoral staff know if there was a concern on the part of the members for the church to design a special program for senior citizens.

Over the past several years, the letter response to pastoral sermons was reasonable; however, after this specific invitation, there was an unusually large response. A most interesting aspect was that a sizable percentage of these letters were from persons who would not yet be considered senior citizens. Many ideas and feelings were expressed, and all of them seemed to conclude with a sense of the necessity for our church to do something for the older adults in our midst.

Very shortly after this, as the Minister of Pastoral Care, I called an ad hoc committee together to further consider the significance of the concern suggested by the letters. From the committee itself we also sought to elicit their personal convictions on the idea of developing a program for our older adults. From this ad hoc committee a tentative "Position Paper" was composed to give direction and encouragement to the committee, and other church members consulted. From this committee came the concerted opinion that we should proceed with plans to determine

to some degree, the interest of a larger segment of our church, and to also attempt to assess the number of persons who were senior citizens. The method of determining this was a rather broadly conceived questionnaire sent to all of the family units in our church. By a family unit is meant the single mailing address that may have one, or it may have two or more persons in that unit.

There were 2300 family units, and because we discovered that we did not have complete records of birthdates, it became necessary to send the questionnaire to all of the family units. The introductory paragraph began: "If you are fifty-five years and older, we would be deeply grateful to you for answering these questions at your earliest convenience, and mail them back to the church office".¹ An estimate has been projected that there are approximately 500 family units of senior citizens 65 and over. Of the 2300 questionnaires mailed out, we received back 123. There were 75 female and 48 male responses.

We did not send this questionnaire to any persons outside of our University Church. In Loma Linda, there is another Adventist Church, the Campus Hill Church, composed of some 1750 members. They have a much higher percentage of older persons than does the University Church. We were concerned, though, with what the rest of the Loma Linda community might potentially have in senior citizens. This was difficult, if not impossible to determine. The San Bernardino County office on Aging was very helpful in supplying us with their most recent data, (1975). They informed us that the general population for Loma Linda was 13,639.

¹See Appendix B for complete questionnaire.

Of these, there were 2,691 who were 55+. The age and sex breakdown was:

	<u>55-59</u>	<u>60-64</u>	<u>65-74</u>	<u>75+</u>
M	228	234	316	282
F	309	266	470	586

It was our agreed upon objective to particularly begin by attempting to build a program to meet the needs of the University Church in a special way. Also, with the larger view in mind, we intended to invite non-church friends to participate with us after we felt that we had developed a valuable program.

THE QUESTIONNAIRE

From my preliminary study, I divided the questionnaire into three categories: spiritual, social, and service. There were other needs assessed, as well, so that altogether the needs generally corresponded to Abraham Maslow's "heirarchy of human needs". This observation is a propos here in that the more the lower level needs dominate one's energies, the less resource one has left to pursue the higher order, that is the emotional, psychological, and spiritual needs. Certainly it is the fulfillment of the higher needs that are the most deeply satisfying, and for senior citizens sometimes the most difficult to achieve.

At the outset, it will be well to amplify the term, "service". By this is meant a program planned by and for the older persons, in which they themselves would "serve", or meet the particular needs of others. This plan does not rule out younger persons becoming involved in helping senior citizens as well, but primarily the plan was developed with the main emphasis on the senior citizens as the volunteers to serve. This

program would include an appropriate training experience prior to participation.

A variety of sources were consulted in determining a summary of generally accepted areas of need for the elderly. From these I devised questions to elicit a response to their felt needs in these various areas. The full results of the survey will be found in the appendix; however, it will be advantageous to review some of the leading responses, and to note their significance.

There should be an explanation at this point. It will be remembered that the third committee was to have had the title, "spiritual", and to have also developed model programs nurturing the spiritual life of our senior citizens. Indeed, this committee attempted to function for several months, but with little success. The committee struggled to do creative things, and to invite and attract persons in a variety of ways, but to no avail. The members of the committee concluded that the offerings of varied spiritual possibilities were already at the saturation point for our particular area. Something was constantly being offered of a spiritual nature to the community, either by the two churches, or by the Division of Religion in the University.

Nevertheless, there were responses on the survey that indicated an interest in pursuing different spiritually nurturing programs, however, it could well be that they are the same ones who did attend the various programs that were offered. Their needs were being met at these spiritual meetings for our older adults, while the majority were being spiritually blessed in other ways.

Therefore, the Senior Citizens Advisory Committee gave study to an

alternative direction. It was at this time that the decision was made to develop a program of "Lifetime Learning". The inspiration for this idea was suggested on the basis that the AARP had found it a very valuable direction to go. In addition, community colleges, and even universities are discovering an increasing number of older persons who are becoming vitally interested in pursuing areas of neglected interest.

The original categories of arranging the questionnaire responses included Lifetime Learning-type queries under the "Social" section. Now in the evaluations given below, one aspect in the questionnaire labeled "spiritual" is deleted, while a new one, "Lifetime Learning" is added.

It is helpful to note that some questions in the survey were designed to be answered with a "yes" or a "no". These will be found in the appendix under the title of "Table of Yes No-Responses."² In addition, there were other questions that requested a written response, and these follow in the appendix under the title, "Tables of Written Responses".³ Some respondents chose not to answer these, and as a result there are fewer written responses than there are answers to the Yes-No section. Wherever there were similar responses in the written answers, it was only noted with one response in the Table, rather than writing each one out and being redundant.

It is of interest to focus further on some of the specific survey items that apply to selected needs of older persons, and to show how these will be addressed by the model programs.

²Appendix D.

³Appendix C.

SURVEY CONCLUSIONS

Social Factors

Question 22 reads, "With the understanding that human beings are social beings and need to share their feelings verbally, do you sense the need for learning new ways of keeping open your channels of communication with other people?" Respondents in the 55-59 age bracket, especially women, answered, "No". Eleven women and one man answered this item, "No", while only five persons, two women and three men answered that they believed this to be important.

That the majority of persons in this age range denied the need suggested in this question indicates that they are still in the age range where a high degree of competence, independence, and "busyness" are absorbing much of their concerns and energies.

This response may also reflect the cultural conditioning pattern that women more than men are taught from childhood to be more spontaneous and at ease in communicating on an emotional level.

There is a striking shift in this attitude in the next age range of sixty and over. More than 50% of the respondents in this category state an affirmative response that this is a perceived need. This could very well reflect the changes that come with a new realization of the increasing value of friends, as friends either die, or are geographically removed, and also at a time when members of the immediate family have died or contracted a serious illness. There is an expression of need then to enrich this area of their lives.

Closely related to this subject is that of question 31, "Do you

consider your emotional health: enriching, growing, acceptable, confusing, discouraging? Do you have times of fear, guilt, or grief?" In the first age group of 55-59 there were only four written responses by men, while there were seventeen by women. Once again, evidence is shown of the reluctance of men to admit to themselves that these qualities are valid enough to respond to. For the women the answers were rather evenly distributed in the positive areas of enriching, growing, etc.

There were also expressions of guilt (2), grief (3), and fear (2). Once again, the next age groups of sixty and over, men and women alike, increased in their responses to both growth and difficult emotions they are struggling with. This question is largely dealing with relationships also, and the needs expressed here can find fulfillment by participating in the social experiences provided in the model programs.

The issue of loneliness was posed in question 23. "For some, the sense of loneliness seems unbearable and the time ahead seems full of nothing but emptiness--does loneliness . . . concern you?" Although two other problems were included, the predominant issue emphasized is loneliness. In the 55-59 age range only three men answered, and it was "no"; while out of the eleven women who responded, nine gave an overwhelming "no". And, with the exception of the increase of men respondents, all of the rest of the age categories have solid "no" answers. This is quite out of character with a quality that usually is present in the older years. Whether it is a stoical response in order to harmonize with Christian demands for faith, or whether the inclusion of the other two problems of depression and moodiness (usually considered more socially unacceptable) became uppermost in mind when it came to answering, is not known.

Linked with this question, is number fourteen, "Would you like an informal social time in the afternoons at Fellowship Hall once a week?" Especially ~~the women~~, but both men and women in the age range of 60-80 indicated that this idea was desirable, and that they would like to have this put into action. The incongruency of this large affirmation for social relationships strongly underlines the apparent denial of loneliness in the answers to question 23. There is an advantage inherent in having this social gathering centered in the church complex in that the idea and feeling of the extended family of the church is very really experienced and anticipated. The response seems to indicate that he/she feels that by participating in such a program, social needs would be met, and loneliness would be relieved in relationships thus experienced.

LIFETIME LEARNING FACTORS

One of the rare places in this survey where the responses of the men and women are nearly the same, and where there has been a large enough number of answers for a valuable comparison is number thirty-eight. This question reads: "Do you feel that you use your leisure time in a satisfying way?" In the age range from 60-85 there are forty-one men who said, "Yes", and forty-two women who answered, "Yes". In all there were only twenty-seven no responses.

This clear reading is an important consideration in planning for the Lifetime Learning in that whatever is presented must be considered of high satisfaction experiences to the people concerned. In fact, it will of necessity have to be of such interest and variety that they will want to come away from the things they are already doing in leisure time

that is so meaningful. But this very aspect of careful planning to do worthwhile things is seen as a definite trait that lends itself to responding to valuable lectures, and workshops provided through Lifetime Learning.

In this same connection, there were a series of valued suggestions in the replies to question four. The item reads: "If hobby classes or other useful short-term courses were offered, what would you like to participate in learning?" These suggestions came about equally from men and women all through the different age sequences. The requests were for learning photography, counseling, oil painting, home repairs, cooking, lapidary, liberal arts courses, physical fitness, woodwork, china painting, music, "not sure, but I would like something", car mechanics, nursing, "how to get my work done", Spanish, organic gardening, how to study the Bible effectively, bread making, nutrition, sewing, furniture refinishing, flower arrangement, typing. To carefully think through what they most wanted to learn evidenced interest, but much more it was powerfully saying, "Even though I am older, that does not mean I want to stop the exciting experience of learning and growing".

Turning now to a different type of interest theme for Lifetime Learning, there are three questions that turn out to be related in a very interesting but unusual kind of way. Question one asks, "Do you feel you would benefit from a workshop conducted by the church on how to deal with problems of aging?" Twenty-two men said, "No", and seventeen, "Yes", while twenty-nine women said, "Yes," and fifteen, "No". These are computed from the age spread of 60-85. After dealing with a variety of subjects in between, question eight came back to the theme by asking, "Would

you welcome a clarification of the meaning of "old" by the church?" Again the men responded in an almost even number, for nineteen said, "Yes", and eighteen, "No". With nearly the same spread the women replied with thirty-one "Yes" and twenty "No" votes. For both questions one and eight, the women in the age range of 55-59 gave a large eight and ten "No" votes respectively. They seemed to be saying, "I am solidly against considering preparing for old age, and even considering what is meant by the term, 'old'".

However, from the yes answers just cited on these two related issues, there seems to be an interest on the part of the majority to want to really know some of the elements of aging as it personally pertains to them. This is overwhelmingly borne out by the response to question thirty-six, "Have you faced and examined the meaning of your own death and its implications? Have these reflections helped you to live a richer life in the here and now?" It is felt by this author that a serious consideration of one and eight just cited, logically leads to the ultimate consideration of the last experience of life, that of death. Seventy-five women answered, "Yes", with only eleven dissenting. Thirty-five men said, "Yes", and four with, "No". The highest number surprisingly came from the age category of 55-59, the very area that voted so strongly against one and eight, now registers nineteen "Yeses".

Seminars or workshops could very profitably be conducted by Life-time Learning in the areas of pre-retirement planning, creative living in the older years, and the meaning of "old" by the processes of aging as discussed in the first chapter, with the attendant ideas for adaptation.

Such disparate topics as the discussion of some of the important

things to know about Social Security benefits, and participating in a forum of ideas, both received plus responses as did "nutritional cooking for one". Any and all of these questions discussed are really a significant part of on-going life, and people give evidence that they want to continue to participate meaningfully.

Service Factors

The deep feeling of continuing usefulness (question 41) brought a very positive response with forty-one men saying, "Yes", and only four saying, "No". With the larger number of women who filled out the survey, it could well be considered that the men feel on a par with women on this issue. Sixty-one women responded, "Yes", and six, "No" regarding the sense of continuing usefulness. These responses could very well reflect that much of this realization of life fulfillment has to do with serving with a personal involvement by helping in other people's lives.

Actually, this conclusion is in harmony with the wide variety of write-in responses to question thirty. The question is, "Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?"

A sampling of these replies are : 55-59 years, "Still working, not yet retired", "I didn't know that I was a senior citizen", "Helping others", "Could stand more social life--otherwise busy"; 60-64, "Volunteer work", "church work", gardening", "learning accordion", "satisfying alternative values take time", "now there is time for reading, devel-

oping new interests", helping others to learn about Jesus", "don't feel old, am working as hard and as satisfying as ever"; 65-69, "I want to help people", "personal involvement", "friends, literature, classical music", "there is a shift of values--things don't mean as much", "ability and time to meet the needs in the neighborhood", "joy of teaching medical students"; 70-74, "I am still helping when I feel very much needed", "still giving and happy in it"; 75-79, "sending religious literature to the mission lands", "volunteer service in the same capacity as when paid full time", "taking classes", "committee work", "entertaining"; 80-84, "to help people to love the Bible", "serving, cooking, assisting friends".

Some of these responses were duplicated, but only listed here once, and many others too numerous to list were given on the questionnaire. These responses also give credence to the validity of the balance of the emphasis on the importance of the elderly giving of themselves in service, as well as to receive in Lifetime Learning, and social activities.

There was a surprising element in the answers to question three, "Would you be interested in limited areas of service for the church and/or community right here in Loma Linda?" Twenty-three men answered, "Yes", and twelve, "No", while twenty-eight women said, "Yes", and thirty-three replied, "No". The surprise is encompassed in the lack of a larger response in the "yes" column after finding the wide range of personal involvement in the paragraph listed above. Nevertheless, there can be a positive side to this inasmuch as these very people who wrote down the particular personal involvements were not answering here, one way or the other, because they sensed they were already involved to capacity. Cre-

dence is added to this possibility because of a number of respondents who literally said, "I am doing all I have time and strength for, now."

However, the larger surprise came in the total responses to the questions (29,21) about willingness to be either grandparents to some child who had none, or to be a teacher's aide. The women said, "No" fifty-two and fifty-one times respectively to each of these offerings, and only eleven and twelve respectively, "Yes". The men replied with thirty-three and thirty-four "No" answers respectively and nine and four "Yes" responses. It seemed that both were saying, "I'd rather do what I am doing", or "something entirely different".

Important to this and all aspects of the questionnaire is the freedom of choice that each person, as a valued individual, may make without condemnation. On the contrary, it is the privilege of those who serve with and for the senior citizens to accept them where they are, and then to open doors as a service wherein they can see the other person enriched, and they themselves in turn come to experience a new meaning as persons made in the image of God.

THE CHURCH'S RESULTANT CHALLENGE

Even viewed from the outside, the church has given the image of being an institution of valued religious and social fulfillment for a large variety of persons. For instance, the U.S. Department of Health, Education, and Welfare, in writing of the description of the value of the church in society has characterized it as follows:

Historically and currently, the religious institution has a number of functions in society. It conserves and safeguards the values of a people; it is a place of refuge, worship, self-examination, recreation; it gives instruction in values and the most equitable condi-

tions and ways of human relations, it is a source of personal and corporate strength in the most intimate sort of community relation—a full reciprocity of persons.⁴

This helpful and definitive statement lends a large emphasis to the hierarchy of values, both for inculcating and for building an important and influential permeating force in society. There are a number of similarities between this and another description of the functions of the church, this time from a leader within the church. Maves wrote concerning the primary functions of the church. To begin with he notes that the church is a communicator to those within, and to those inquiring, the interpretation of the meaning of existence and the nature of ultimate reality. He suggests that this would include an explanation of its understanding of the meaning of aging, sickness, suffering, and death. He further suggests that the church would attempt to find ways of coping with these exigencies. He goes on to develop other functions of the church:

. . . to point out and to promulgate ultimate values. These include the value of persons as ends—not means—regardless of age; the value of life as essentially good; and the value of love as an expression of the ultimate structure of relationships . . . The sacraments are a means of mediating the grace of God, as are preaching, teaching, and a relationship of understanding love. . . another function is the provision of opportunity and forms for the expression of worship and the articulation of confessions of faith. . . Finally, the function of shaping the total community of mankind so that it will support the interpersonal relationships and quality of life in which it believes. . . This means that the churches are inherently concerned about the effects of the entire social structure upon persons, including the aged.⁵

⁴J. Clayton Feaver, & David R. Boyd, "Attitudes of the Elderly Toward Religion and Death", in Working with Older People—A Guide to Practice, (Washington: U.S. Department of Health, Education & Welfare), p. 84.

⁵Paul B. Maves, "Aging, Religion, and the Church", in Carl Tibbits (Ed.), Handbook of Social Gerontology, (Chicago: University of Chicago Press, 1961), pp. 709, 710.

As can be seen, though given in more of a detailed breakdown, the objectives are remarkably similar. And linking this with a theological basis, Cobb observes that, "We, in fact, exist in and from and for one another. The Christian ideal of wholeness is for personal wholeness in a whole community. The New Testament teaches us that we are members one of another, jointly belonging to the body of Christ (e.g., Rom. 12:5). There is no personal wholeness apart from intimate participation in one another's lives."⁶ This is a lucid articulation of the meaning and the significance of a "community of faith", the church. This wide application would transcend age and other barriers within this community. To follow the simile noted in the church being like a smoothly functioning body, the relationships within the church would be a functioning and mutually supporting organism. A psychiatrist with spiritual discernment, sees the church operating as a valued system of relationships. He further develops this by commenting that:

We all need human relations that maintain, sustain, restrain, correct, and nourish us. Church people need that, too. We tend to look all too intently at what the church is accomplishing out there in a visible way. But for a church system to accomplish--out there--it must also nourish those within. Without nourishment the members starve and grow weak. And weakness in its members can lead to a weak church system. When members are strong and able, they make the system vigorous.

At first glance this may seem an idealized concept, yet closer examination reveals its pragmatic corrective when applied to the problem of weak

⁶John B. Cobb, Jr., Theology and Pastoral Care, (Philadelphia: Fortress Press, 1977), p. 34.

⁷Mansell E. Pattison, Pastor and Parish, (Philadelphia: Fortress Press, 1977), p. 44.

churches. If there is not a nourishing vertical flow from God to persons, there can be no flow from persons to persons; however, unless there is a meaningful relationship of nurturing taking place on the horizontal, even the relationship with God becomes impoverished. McClellan makes this observation: "Older people have experiences, coping ability, skills, strengths, and wisdom stored within the secret places of their lives, waiting to be revealed by them, discovered by others, and employed for the well-being of humankind. And that they (older persons) do better when they are supported by affirmation, friendship, leadership guidance, involvement and participation in the ongoingness of life, making a contribution to its process."⁸ He is applying the principle of the horizontal nourishing in the community of faith, and noting the imperative nature of these meaningful relationships. It is also another way of saying that the objective of the church is that of helping to give meaning and value of life. Or, as Green and Simmons say, "There are two developmental tasks in older persons: the need for totality and the need for affirmation."⁹ Both of these tasks, the church when properly seeing its mission, will help the older person to achieve.

Church Meeting Specific Needs

What are some of the other needs that the church may uniquely

⁸Robert W. McClellan, "A Study of the Need and Possibilities for Renewal and Fulfillment of Older People in Church, Synagogue, and Community", (an unpublished D. Min. Project, San Francisco Theological Seminary, 1976), I, 198,199.

⁹Edward Green, & Henry Simmons, "Toward an Understanding of Religious Needs in Aging Persons", Journal of Pastoral Care, XXXI, 4 (December 1977), 277.

help the older persons meet? Clingan has offered a list of six:

1. Sociocultural Sources of Spiritual needs.--The need for a new concept of aging.
2. Relief from Anxieties and Fears.--Providing comfort, hope, assurance, love, sympathy, and other forms of spiritual support for those who are fearful.
3. Preparation for death.--Spiritual well-being of the aging necessitates preparation for life in the midst of preparation for death.
4. Personality Integration.--Such integration occurs when a person engages in constructive activities on behalf of others.
5. Personal Dignity.--People die of damage to their dignity as often as they die of medical causes. This need embodies exchanging one work ethic for creative giving to society and for independence and self-reliance.
6. A Philosophy of Life.--A philosophy of a new phase of life, a "new generation".¹⁰

Is it possible for a local church, or even a denomination, to seriously consider whether or not either one of these entities is "managing by objectives" in relationship to meeting these, or some of these needs for older persons? It would seem that the adoption of such a plan of "managing by objectives", would be especially valid when we consider that less than one-half of older persons are identified with any church, but that those who are identified are more involved with it than any other organization.¹¹ For these persons so connected with the church in a valuing relationship researchers have found that it has been to the church they have turned for help in times of personal and family crises.

¹⁰Donald F. Clingan, Aging Persons in the Community of Faith, (Indianapolis: Indiana Commission on the Aging and Aged, 1975), pp. 9,10.

¹¹J. Edward Moseley, The Many Faces of Aging, (St. Louis: Christian Board of Publication, 1968), p. 21.

Certainly then, when approaching the end of their lives, these same persons will look increasingly to the church for guidance in finding answers to their urgent needs. In considering the future role of the church for the other half of senior citizens not associated with a church, it is altogether conceivable that a progressive plan of meeting needs would be "good news". And the result of hearing this "good news" would be a serious invitation to participate in the life of the church.

Church as Intergenerational Community

Implied, but not specifically stated thus far in this writing, is the immeasurable importance of the intergenerational effects of being this kind of a supporting community--the young for the old, and vice-versa. Nouwen, Naus & McNeill speak forcefully to this point:

When we allow our world to be divided into young, middle-aged and old people, each calling for a specialized approach, then we are preventing real ministry in which the minister is a catalyst allowing the young, middle-aged and old to minister to each other. I become more and more convinced that the real growth and development of men and 12 women takes place by the creative interaction among the generations.

Is it possible to draw from a Biblical source to see that this is God's intention? Considering the illustration of the relationship of the aged Eli and the young Samuel, we find an amazing interchange of helpfulness and insight taking place. E. G. White has added this illuminating observation:

The life of Samuel from early childhood had been a life of piety and devotion. He had been placed under the care of Eli in his youth, and the loveliness of his character drew forth the warm affection of the

¹²Henri J. M. Nouwen, Peter J. Naus, & Don McNeill, "Aging and Ministry", Journal of Pastoral Care, XXVIII, 3 (September 1974), 38.

aged priest. He was kind, generous, diligent, obedient, and respectful. The contrast between the course of the youth Samuel, and that of the priest's own sons was very marked, and Eli found rest and comfort and blessing in the presence of his charge. It was a singular thing that between Eli, the chief magistrate of the nation, and the simple child so warm a friendship should exist. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. As the infirmities of age came upon Eli, he felt more keenly the disheartening, reckless, profligate course of his own sons, and he turned to Samuel for comfort and support.

How touching to see youth and old age relying one upon the other, the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualifications of character that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave.¹³

In another place, the same author speaks more to this issue of intergenerational life and helpfulness, "There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all, they need to learn the lesson of unselfish ministry".¹⁴ Put in another way, "The elderly in the church today are crucially important to the communication of the Christian faith."¹⁵ That is to say that the grace of God seen in the interchange of concern and helpfulness between young and old is a clear demonstration that God is active in and through that relationship. This valued intergenerational relationship is also

¹³Ellen G. White, "The Death of Samuel", Signs of the Times, XIV, 40, (October 19, 1888), 1.

¹⁴Ellen G. White, The Ministry of Healing, (Mountain View, Ca: Pacific Press, 1942), p. 204.

¹⁵"The Church and the Aging", Austin: Texas Conference of Churches, 1974, (Position Paper).

a moving influence upon the society at large, and could contribute toward changing longstanding myths about aging. This change of attitude largely happens as a result of a restoring sense of community, of wholeness, of fellowship, of family, of belonging, and a mingling together of all ages. The restoring of this sense of "family" is extremely valuable to those who may have long lost a family. Linn and Schwarz helpfully show that:

The task of providing equivalents for what they have lost is central to all program planning for the aging, and the religious leader is in a unique position to deal with this problem. Earlier we described the way in which the church and synagogue can function as substitute families for isolated individuals of any age. For the oldest age group this role of the church assumes special importance. Through the pastoral and priestly offices of the religious leader, the aging parishioner is provided with a replacement for long lost parental figures. In group activities with fellow parishioners he is provided with opportunities for leadership and companionship which to a degree reproduce aspects of family life.¹⁶

In a consciousness-raising suggestion this idea of the church taking the place of the family for the aging person is carried a step further with the idea being proposed that the church be responsible for providing a home and family for the aging persons when they lose their own family.

White amplifies this proposal:

It is not best to establish institutions for the care of the aged, that they may be in a company together. Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible, the work belongs to the church, and it should be accepted both as a duty and as a privilege. All who have Christ's spirit will regard the feeble and aged with special respect and tenderness.¹⁷

¹⁶Louis Linn & Leo W. Schwarz, Psychiatry & Religious Experience, (New York; Random House, 1958), p. 218.

¹⁷Ellen G. White, Testimonies for the Church (Mountain View, Ca: Pacific Press, 1900), VI, 272.

Not only will the church be a family in these many ways, but even the leadership of the church may greatly benefit from the wisdom and counsel that aged church leaders may impart. White has written to this neglected area:

The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with the aged laborers who have been spared to the cause. Let the younger men realize that, in having such laborers among them, they are highly favored. Let them show great respect for the men of gray hairs, who have had long experience in the development of the work. Let them give them honored place in their councils.¹⁸

When these words speak of the "laborers", it is referring back to the Biblical expression of "laborers in the Lord's vineyard", the clergy. As noted, a few paragraphs above, there is a certain symbolism that is attached to the clergy that has value for the aged. Dortzbach significantly says:

The clergy relates to the aged (or anyone else) in terms of this symbolism, seeing and being seen in the work of the ministry. This ministry is three-fold; kerymatic (message), diaconic (service), and koinonic (fellowship). Functioning includes the pastor as individual and as leader and representative of the meaningful larger church group.¹⁹

Certainly the clergy are important in the life of the church. As they respond to this challenge of ministering to aged; however, it is very important to be aware of their value only in that it carries with it the invitation of the laity to follow them.

For members of the church to sense their calling is to invest

¹⁸White, Testimonies of the Church VII, 289.

¹⁹Elmer Merrill Dortzbach, "The Role of the Clergy in the Life of the Aged", (An unpublished Ph.D. dissertation in Sociology) Special emphasis in the present project on the chapter dealing with the gerontological training of the clergy, p. 2.

their lives with an underlying significance and purpose that will make fragrant with the grace of Christ all that they do in His name. In fact, God will perform healing in other persons' lives through them. Although Clinebell is speaking directly to the community issues of mental health, what he says has valuable application for the laity as they seek to touch the lives of the elderly:

The renewal of the church is coming with the pouring of its healing life into the world's wounds through the everyday ministry of dedicated laymen. This is the context within which a church's greatest contribution to mental health is made. Growing laymen, experiencing the empowering love of God, often see a dedication to mental health as a vital way of implementing their personal ministries of reconciliation.²⁰

The Church and the Whole Person - A Loving Community

Since a person is a whole being with inter-related and inter-dependent needs, religious organizations should be actively concerned with such things that comprise the whole person at whatever age. This would include not only mental health, but also social and spiritual health. The Post-White House Conference on Aging, in 1973, took the occasion to state that: "The National Interfaith Coalition on Aging came out of the recognition that few organizations are better equipped than religious bodies to help carry out the recommendations of the White House Conference on Aging."²¹

This threefold, "built in" ability of the church to become the

²⁰Howard J. Clinebell, Jr., Mental Health Through Christian Community, (Nashville: Abingdon Press, 1965), p. 263.

²¹Post-White House Conference on Aging Reports, (Washington: U.S. Government Printing Office, 1973), p. 353.

best-suited institution to meet the needs of the whole person by the whole personality of the church, is largely melded together by the spiritual concepts that give value to all of the older persons' other needs. The church certainly seeks to know and express the character of the will of God, and that in sharing this, persons may do His will by His grace, and live. The church, by receiving and experiencing the love of God, is seeking to demonstrate the meaning of Christian freedom, the freedom to appreciate, to choose, and to live by the higher law of love that is tied in loyalty to Jesus Christ. The opportunity provided in the community of the church for exercising these "fruits of the Spirit", are used by God in helping to meet the most basic needs: to belong, to be valued, to be understood, and to be encouraged and supported in the difficult days of life. Maves and Cedarleaf, after careful research, discovered that the church can be the valued organism to also help persons best endure the losses and to

utilize the potential gains of later maturity in its teaching about the constructive handling of conflict. Conflict is inherent in human life and growth, at least as we know it. There can be no successful attempt therefore to deal with conflict as if it could be entirely eliminated. Life is not all change, but all life which is growing involves change. Change means conflict: problems to be solved, 22 difficulties to be overcome, or decisions to be made among values.

Change, growth, and conflict, as noted earlier in this writing, are not eliminated by growing older; rather, growth and change simply assume new forms and are to be expected as part of the life journey in the later years as well as in earlier years. It is true that there may be less

²²Paul B. Maves, & J. Lennart Cedarleaf, Older People in the Church, (Nashville: Abingdon-Cokesbury Press, 1959), p. 77.

physical and emotional strength to cope as adequately in old age as in former years, but certainly habitual use of coping tools does not eliminate function altogether, especially if encouraged by others in the church.

Perhaps one of the most important of all values that the church should be designing and working toward is that of helping to enhance the ability of older people to be a loving people. Love received from God and cultivated as 'the greatest of these' other qualities, can be the pinnacle of experience, as well as the crown placed on life's concluding days. One of the most important ways in which the church could work toward enhancing the ability of older people to be a loving people is to be consistently treated with love and deference by those who relate to them. White issues a pertinent invitation:

Let us treat very tenderly the few aged pilgrims remaining, esteeming them highly for their works' sake... As their powers are becoming worn and enfeebled, what they do say is of value. As precious testimony let their words be treasured. Let not the young men and the new workers discard or in any respect show indifference to the men of hoary hairs, but let them rise up and call them blessed. They should consider that they have themselves entered into these men's labors. We wish that there was much more of the love of Christ in the hearts of our believers for those who were first.²³

Urgency of a Vision for the Church

As American society moves closer to the eighties, the census bureau is revising its projections - 1.6 million fewer Americans will die in the rest of this century than expected two years ago. "And a private group suggests that the bureau is still overestimating future deaths.

²³Ellen G. White, Manuscript 33, 1890, (Washington: E.G. White Estate).

Census projects an over-65 population by the year 2030 of 55 million, more than double the number today."²⁴ Certainly it behooves the church to be aware of this kind of growth and its implications of challenge in preparation for the increase this will mean to the churches in the years immediately ahead. Berg suggests "Twelve Rejuvenating Techniques" he thinks will give new life to the church. After examining the literature on aging, and applying tried methods, and refining them over some years, he lists these techniques:

- | | |
|--------------------------|--------------------------------|
| 1. Remotivation | 7. Leisure Ethic |
| 2. Physical conditioning | 8. Spiritual Renewal |
| 3. Education | 9. Community |
| 4. Creative Resiliency | 10. Pre-retirement Counseling |
| 5. Identification | 11. United Action |
| 6. Acclimation to death | 12. Senior Power ²⁵ |

These and other techniques will be necessary for churches to pool together in finding and sharing valuable solutions in meeting the challenge and responsibility of the latter part of the twentieth, and the early part of the twenty-first century. Arthur S. Fleming, former Secretary of Health, Education, and Welfare, said: "Many older persons live in despair rather than hope, and if this situation continues, it will, to a considerable degree, be due to sins of omission on the part of members of the religious community".²⁶ Thus another voice from the secular community in assessing the needs, and the institution best equipped to meet

²⁴U. S. News and World Report, (July 10, 1978), 8.

²⁵Kenneth R. Berg, "Senior Power: New Life for the Church" (An unpublished D. Min. Project, San Francisco Theological Seminary, 1974), pp. 83-159.

²⁶Richard Peacock. Quoted in "The Older Adult—The Church's Opportunity" Southwest Journal of Theology, XVII, 2 (Spring, 1975), 48.

these needs, is saying that the church is challenged to face its responsibility and act. In all of these statements there is a sense of urgency in calling the churches to be about the "Father's business" now. Katz adds the imperative note from within the religious community when he says:

For the aged, time has run out for a program of social reconstruction. The emergency is now; it will do them little or no good to wait. For the country as a whole, however, it is essential to develop a new ideology of justice and equality.²⁷

It is hoped that the suggestions that follow in this writing will offer additional ways that the Christian Community may more effectively respond to the challenges and responsibilities of the aging persons among us. Since the church membership is largely comprised of lay persons, it is helpful to consider this reservoir of volunteers which will be the nucleus of the ones who bring to fulfillment the model programs of this project.

THE UNIVERSITY CHURCH'S RESPONSE - ORGANIZATION AND ACTION

Lay Ministry

In 1966 the General Conference of Seventh-day Adventists renamed one of the departments of the church, The Lay Activities Department. This was reflective of a resurgent mood within the church that gave evidence of a sense of new life and responsibility among the non-clergy of the church. Another evidence of the awakening of laymen and women within the

²⁷Robert L. Katz, "Jewish Values and Sociopsychological Perspectives on Aging", in "Toward a Theology of Aging, Pastoral Psychology, XXIV, 229 (Winter 1975), 147.

church was seen in their request to form lay advisory committees to advise the clergy leadership on the local conference level. Also the Adventist Volunteer Service Corps (AVSC) and the Adventist student missionary movement have focused the new missionary role of the laity. In 1971 a new publication was launched, "The Adventist Layman". The Association of Adventist Forums reflects the adventist intellectual and professional lay members' growing self-consciousness of their role in the church.

Gottfried Oosterwal, Professor of Mission at the Adventist Theological Seminary, has spelled out a significant and solid basis for the importance of lay responsibility and sacred calling within the church. After quoting from Romans 12:3-8, I Corinthians 12:41, and Ephesians 4:7-16, he concludes by saying: "Three aspects come clearly to the fore in all these passages. First, the church is a unit, undivided and equal. The laity, the people of God, form one total whole. Laos means the body of Christ."²⁸ He then continues in this vein by pointing out that special gifts have been given to the laity, and not just to individual persons for their own use. Rather, the gifts belong to the church. The gifts, then, serve a very special purpose, that is "to equip God's people (the laity, laos) for work in His service" in the church and the world, "to build up the body of Christ". These special ministries, or gifts, as seen in the specific role of pastor, preacher, teacher, and administrator, are to strengthen the laity to carry out its task, not vice versa.²⁹

²⁸ Gottfried Oosterwal, Mission Possible, (Nashville: Southern Publishing Association, 1972), p. 110.

²⁹ Oosterwal, p. 110.

Within each individual Adventist congregation, then, there is a department of Lay Ministry. There are a large number of projects that are directed out of this department, but the sub-division especially pertinent to this project is that of the oversight of the community services of the church.³⁰ The different possibilities of the senior citizen programs envisioned by this project could be most adequately coordinated out of the office of our community services organization, ACTS. (Adventist Community Team Services). Therefore, the various committees that met to begin developing the various models upon which to build these programs for the older adults, did so in each case with both the Pastoral Advisor and the Director of ACTS present.

Pastoral Advisor

The Lay Activities Department has its own lay leadership and is selected by nomination and vote of the church body. However, in addition to those lay persons serving on the committee, a minister is also invited to serve in an advisory capacity on the committee. He brings his knowledge of the over-all functioning of the church, not only to this particular department, but he is able to help guide in coordinating their work with other areas of church activity. The Pastoral Advisor also hopefully brings a broad range of guiding counsel, but not with dictatorial pressure. He serves as adjunct facilitator with the chairperson of the department.

³⁰Seventh-day Adventist Church Manual, (Washington: Review & Herald, 1976), pp. 140, 141.

Adventist Community Team Services (ACTS)

This is a non-profit agency supported by donations and funded by the Loma Linda University Church. In fact, as an organization, it is unique to this church. It has a paid director, who is a social worker, Mrs. Addie Tarangle, a concerned, capable person. ACTS also has a paid secretary. In turn ACTS is governed by an executive committee with volunteer lay leadership. The chairman, Carl Sundin, is a retired administrator. As a point to be especially noted, most of the other areas of activity directed by ACTS are done by volunteers.

The ACTS office is located in a residence in the center of Loma Linda, and its offices house the director, the secretary, the driver for transportation services, an office for telephoning for Care Ring, storage facilities, and a large conference room. Plans are currently being developed by a committee selected by the church board to research uses of a proposed new multipurpose building. The ACTS program is guided by an established constitution and by-laws, a code of ethics, and an enlarging scope of contacts with nearby Public Social Service workers. The purpose of ACTS is:

1. To provide direct help to people seeking solutions to their problems, or to refer them to appropriate sources of help.
2. To provide a place where people can present their problems without fear of judgment or reprisal.
3. To assist individuals and families to identify their social, health, and welfare problems as they relate to themselves and others.
4. To assist other community agencies to identify social, health, and welfare needs of the people in this community.
5. To identify individuals willing to serve as volunteers.
6. To provide opportunities for service within the agency policies.

7. To awaken the church members to the needs of individuals about them, and to arouse their interest and spirit of self motivation for community services.³¹

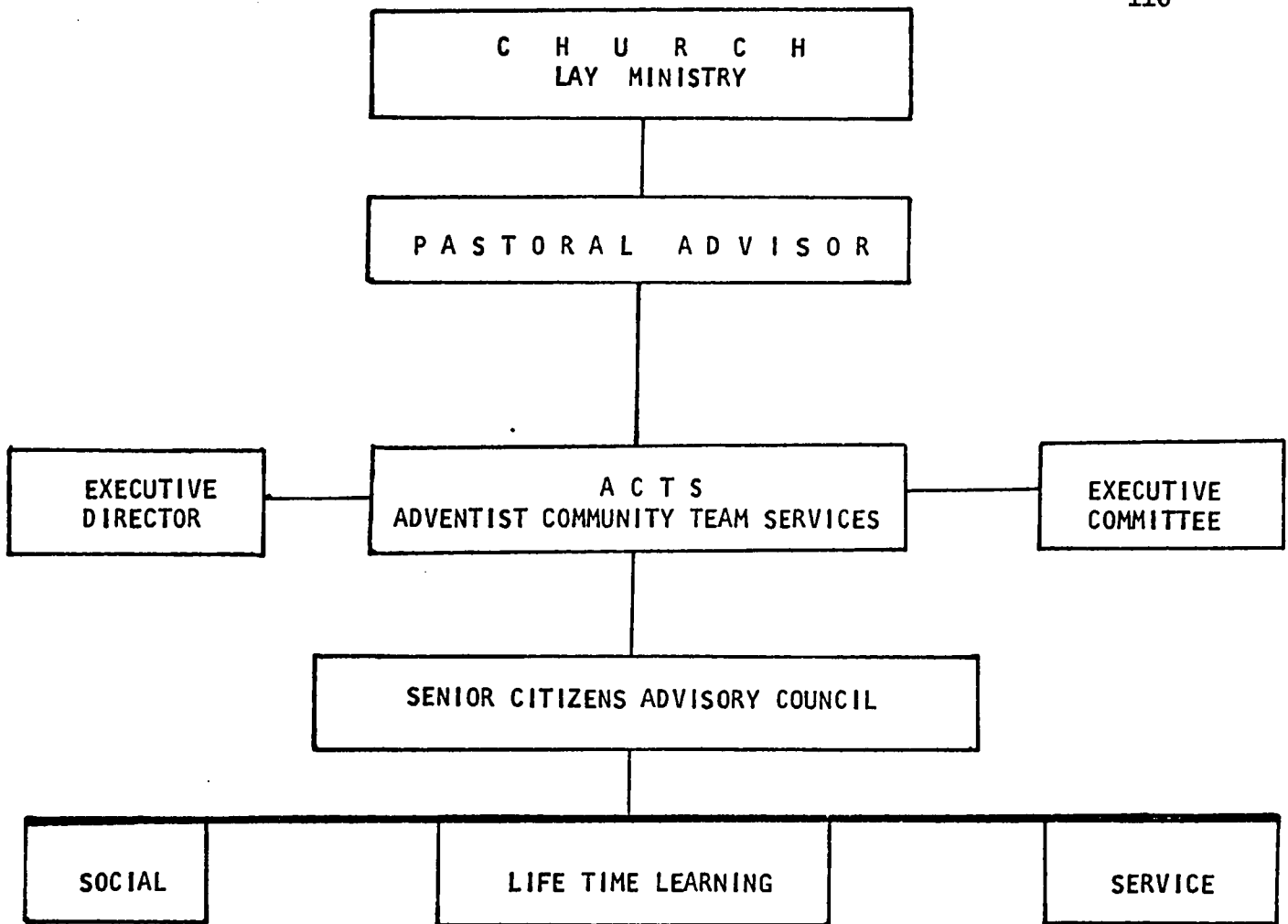
ACTS, as a community service agency, helps persons in acute need of furniture, for example, if there has been a fire. It also helps persons with food for the family, as well as clean, well-kept clothing, and household linen. Careful records are kept of all persons helped. The assistance of ACTS also includes counseling, referrals for jobs, help in money management, home-health aides, etc. As well, an important Big Brother, Big Sister program is directed from this office in conjunction with nearby University students, and other community persons. The following page, with its flow chart illustrates the lines of administration and organization.

Senior Citizens Advisory Council

One of the essential ingredients to guide in the composition of this committee is founded upon the simple assertion that those who help plan with dignity, will also want to participate with more enthusiasm. Moseley underscores the importance of the planning involvement of persons who will be receiving and giving in the program:

Any program planned and conducted by the church should emphasize the dignity and self-reliance of every individual older person. Each one, regardless of his/her condition, is a worthy human being. It is recognized, of course, that not all older people are wise nor are they willing to give of their abilities to others. Church programs and services for the elderly need to be arranged with participation of the older persons themselves in the planning, both in church and community and relevant community agencies involved with such services

³¹Adventist Community Team Services Constitution and By-Laws, from the printed adjunct.



in the total community.³²

This kind of commitment and involvement must of course be based upon the older person's time, energies, and interests. There is an extremely valuable sense of continuity that goes on in these cases of participation - a continuity from the position of job loss because of retirement, or an "empty nest", to that of the person still being of worth, and contributing his/her ideas, and their constructive application. Clingan observes: "We are talking of planning, working and being trained for an effective, meaningful ministry with the aging in congregations and communities through working committees, task forces and boards as provided and needed such as congregational involvement teams."³³

There was an attempt to reach out for these and other helpful guidelines as this organizational planning was developed. One very valuable guide came from the National Interfaith Coalition on Aging. This group has been committed to the following primary objectives:

1. To develop an awareness of and to vitalize the role of the church and synagogue with respect to their responsibilities in improving the quality of life for the aging.
2. To identify and give priority to those programs and services for the aging which best may be implemented through the resources of the nation's religious sector.
3. To stimulate cooperative and coordinated action between the nation's religious sector and national private and public organizations and agencies whose programs and services relate to the welfare and dignity of aging people.
4. To encourage the aging to continue giving to society from the

³²Moseley, p. 23.

³³Clingan, p. 20.

wealth of their experiences and to remain active participants in community life.³⁴

We have felt the sense of gratitude to those, who by trial and error, and by much effort and concern have left this and many other legacies upon which we may build.

The Senior Citizen's Advisory Council has a chairperson, a vice-chairperson, and then the chairperson, and vice-chairperson from each of the committees on "Social", Service, and Spiritual Concerns. In addition to these persons, we have had three consultants. These are interested and capable individuals who could make an important contribution from the general membership of the church. The purpose of the council is that by meeting together the various functions in the three separate committees could be coordinated. This in turn would not only avoid confusion and overlapping, it would also provide opportunity for developing ideas, and together find solutions to problems. The chairperson of this council, Pastor Walter R. Beach, is the retired Secretary of the General Conference of Seventh-day Adventists. We feel appreciative of his concerns, skills, and continued wide-ranging interests. Addie Tarangle, the Director of ACTS, and I, as Pastoral Advisor, sit on this committee, also.

Social Committee. This committee is organizationally composed of a chairperson, and a vice-chairperson, and other selected members. The chairperson, Pastor Thomas Bradley, has been Ministerial Secretary of one of the church's administrative world divisions, and also an administrator of a 500-bed hospital. He brings to his position these skills plus great

³⁴Clingan, p. x.

personal winsomeness, and genuine interest in persons. The Vice-chairperson, Dean Walter Clark, was for twenty-five years the Dean of Admissions at Loma Linda University, for the Schools of Medicine and Dentistry. He has developed, and leads the Social Committee's section, "University Church Tours". The Social Committee meets to plan and execute social functions which will help meet needs for association, emotional sharing creativity, individuality, and intellectual communication.

Lifetime Learning Committee. The administrative structure of this committee, again, is similar, with a chairperson, Mrs. Margaret Brailsford, a retired college English and speech teacher, Her vice-chairperson, Mrs. Catherine Graf, is a retired Director of the hospital Nursing Service. Some committee members are also from a varied background of school-related professions, while other members have a more general background.

The objectives, or purposes adopted were to:

1. Provide lectures by experts on an information needed basis, i.e., Social Security information, wills, trusts, insurance, etc.
2. To provide workshop, or seminar-type learning experiences for life-coping experiences, i.e., health, widowhood, retirement, etc.
3. To provide a variety of creativity workshops, i.e., oil painting, ceramics, photography, art appreciation, crafts and skills training.
4. To organize and maintain a chapter of AARP for their cooperation in continuing learning.
5. To help fill the need for the sense of growth, life-continuity, and personal participation in the fullness of the excitement in learning.

Service Committee. This committee is composed of a chairperson, Mrs. Ruth Leggitt, a charming individual with the experience of having been active in a number of areas of church leadership. Then there is a vice-chairperson, along with various other persons, who themselves are chairpersons of the various committees that make up the different prog-

rams functioning under the umbrella of this Service Committee. These committees include: Meals-On-Wheels, Transportation, Visitation, Care-Ring, and Fix-It, etc. It was felt, both from the results of the survey and from the principle of continued active participation, that a program which would include this kind of an out-go of love and helpfulness would bring an indispensable sense of balance. This committee and each of the sub-committees, have regularly scheduled meetings for planning and carrying out the plans. Furthermore, each of these committees is able to reach out and personally or publicly (in a pre-worship announcement) invite other volunteers to join them in a particular job to be done. All of these functions, and the models for the organization of this, and the other two committees will be outlined in the appendix.

IMPLEMENTATION

After these organizational committees were formed, it was decided that the time had come to give public announcement and pastoral staff encouragement for the older members to come to a "get-acquainted" type of meeting. In addition to public announcements in church, we developed, as best we could, a mailing list, and to these we sent a special invitation to this meeting. The purpose of the meeting was to present, in as inviting a way as possible, the attractiveness of participating in one or more of the varied offerings of Social, Service, and Lifetime Learning. There was an announced movie on the life of John Wesley, and vocal and instrumental musical artists performed. Interspersed with these offerings each of the chairpersons of the three committees gave a picture, in words, of the ways in which those who chose to participate could potentially en-

rich their lives.

After the first social gathering, we had immediately enlarged our mailing list, for hosts and hostesses at the door invited everyone to give their names and addresses. At this first social gathering there were about 75 persons; however, two and one-half months later, at our second social function, there were over 150. The word had spread, and gone beyond the church for there were a number of non-church members present as well. Again the mailing list was enlarged.

In critiquing the procedure we followed, we permitted ourselves to be moved along too fast by the momentum and excitement of seeing the "get-acquainted" meeting move into action as rapidly as possible. We had only taken the time for one person to comb through our membership list and to pick the names of the ones he alone knew in order to establish the very important mailing base of invitation to our first meeting. In retrospect, we would have been much further ahead if we had taken the time for several to have gone through our membership list, and to have gathered a larger number of names, and thus a much larger potential number of persons attending the first meeting. We would thus have formed a broader support base for a stronger beginning. This beginning, we now see as crucial for the first impressions to spread around.

Struggle for Identity

It was just at this point of inviting persons to these "senior citizen" functions that we discovered the resistance of several to the whole idea of special plans for senior citizens. At first, we were greatly puzzled by the lack of what we thought should be a large, wholehearted

response, as the letters to our church earlier had seemed to indicate. However, with the passage of time, study, and reflection, I became aware of the value of research into this very area of resistance. I discovered that people up through their mid-seventies often do not consider themselves "old", but just a little beyond middle-age. To be publicly seen, then, responding to this social invitation would be an acknowledgment of an attitude entirely out of harmony with their inner feelings and sense of personal status. The cultural accretions and mythologies about older persons, were having their toll in our community. We could face this fact, and attempt to deal with it as creatively and as patiently as possible. We were to discover that this approach would have its dividends.

With these considerations in mind, to choose a name that would be acceptable, fitting, and not denigrating, was our next order of business. Many suggestions were tentatively offered, such as Seasoned Citizens, The Golden Aged, Amalgamated Citizens, Master Citizens, Autumn Club, Time Honored, Senior Adults, Senior Citizen's Association, Golden Circle, and so on. The name settled upon was certainly not original, nor necessarily attractive--"Senior Citizens of the University Church". It could even be that in the course of time, there will be a change, but for now it seemed practical, and rather well-accepted.

Monthly Calendar of Events

As these programs from the various committees began to grow, it became evident that a very important service would be rendered if we were to place in the hands of the older persons in the church and community, a monthly calendar of happenings. In addition, there would be a forum

of workable ideas or beneficial suggestions that could readily be printed in this monthly. A volunteer editor was selected, and the first edition of this came off the press titled, "Moments to Remember".³⁵

SUMMARY

The church's responsibility or ministry to older adults is predicated on the extended family experience. There is the living out of a new sense of identity, self-worth, of choosing to serve a larger whole. This is demonstrated in the tripartite approach of programs for social involvement, outreach in service, and growth in lifetime learning.

The survey was valuable in locating a trend of an awareness of certain needs. In establishing the models to meet these and other needs, it has been demonstrated that the church as a community has been uniquely capable of helping a large number of older persons live fuller and more meaningful lives.

³⁵Appendix M.

Chapter 5

VOLUNTEERS

DEFINITION

A working definition of a volunteer could be a "non-professional who offers him(her)self for any service or undertaking." To extend the definition a bit further, the volunteer may be more acceptable to the one being helped, or the group for whom the particular service is being rendered than is a professional in certain situations. He/she may bring more genuine enthusiasm and hope than the professional, thus making his/her contribution even more valuable. Basic to the intention of this project is the significance of the volunteer, as well as the one being given help (in this case an elderly person). To narrow the scope further, it is important to say that this experience of volunteering has its concerns nurtured in the context of the church, though the recipients may or may not be within the church. Elsie Culver has called attention to the necessity of "the church being called upon to be a champion not only of the aged and aging in its own membership, but to speak, in the community and nation, on behalf of all older people as a dispossessed group".¹

Perhaps nowhere has a more ringing and urgent call been presented for the need of volunteers than that in the White House Conference on' Aging:

¹Elsie Thomas Culver, New Church Programs With the Aging, (New York: Association Press, 1961), p. 134.

Voluntary social action has long been recognized as one of the great distinguishing characteristics of America, a force which has helped to unite and focus our diverse people in the pursuit of common goals. And even as the voluntary spirit has helped our country move forward more effectively, it has also provided those who have volunteered for service with a greater sense of fulfillment.

The voluntary spirit . . . is particularly relevant to the lives of older Americans. The White House Conference on Aging, for example, called attention to "ways in which older Americans could fulfill themselves by giving service to one another and to their communities." . . . They urged a mobilization of public and private organizations to strengthen the volunteer movement.²

In keeping with the goals of the project being presented here, volunteers become an imperative part of the planning and effective functioning of this whole approach. Especially in the context of a church-fostered program, it is well to recall the basic concept in the Hebrew-Christian tradition of the worth of every individual in the sight of God. Predicated on this value system, the church then must help older persons, both new retirees and pre-retirees, to think of themselves as a part of God's community of faith and to recognize their interrelatedness. It must then be ready to volunteer to help where recognized need is demonstrated. Or, as Culver puts it, the church community must tell the older adults, "by word and action that there are no second-class citizens in God's kingdom!"³

A recent study concludes: "A religious person is more likely than a non-religious person to offer help in a crisis, as well as on a day-to-day basis".⁴ The study goes on to indicate that there is a direct rela-

²White House Conference on Aging, (Washington: U.S. Government Printing Office, 1971), p. 139.

³Culver, p. 135.

⁴Russell R. Dynes & Lynn D. Nelson, "Religious Influence and Volunteers", Catholic Messenger (January 6, 1977).

tionship between a person's religious conviction and his/her charitable acts. This was illustrated in 1978 in my conversations with the San Bernardino County Office on Aging. They brought out the fact that their most urgent problem was in attracting and holding volunteers. On the other hand, we in the church have discovered the acquiring and holding of volunteers on a Christian basis of sharing oneself our strongest area of contrast with the non-religious sector.

The evident nurturing of a value system in these helping persons would indicate a close correlation of their willingness to act on their sense of the value of the other person as well as to act on the spiritual principle of the "golden rule". Osborn has given, not only a beautiful unfolding of true motivation in volunteering to help those in need, but also a Biblically lucid and reasoned appeal for all of Christ's followers. After telling the parable of the "Good Samaritan", he points out that it was Christ who came to earth as the "Good Samaritan" to meet us at the point of our desperate need, to bring healing to our brokenness. Jesus came as a servant, and it is at this point that we are called upon to be a servant to our fellow humans who are bruised in the conflicts of life, to care for persons as He cared.⁵ Dr. Osborn goes on to emphasize a most important sequence, that ministry is not first of all activity, but rather a sense of identity with our brothers and sisters in the world. Then our response grows out of our sense of oneness with those in need, as well as out of a realization that we are moved by the compassion and model of

⁵Ronald E. Osborn, In Christ's Place, (St. Louis: Bethany Press, 1967), p. 15.

Christ.⁶ Indeed, a daily part of our worship of God is based upon the religious sacrifice of loving service for others that we lay on God's altar. It conveys the self-giving of Christians by the act of faith.⁷

Not only are there spiritual overtones of the importance of following the life of Jesus Christ in ministry. Dr. Osborn further suggests a solid theological basis or foundation on which the Church may build a life of service:

1. The sovereign God has manifested his redemptive purpose in his Son, Jesus Christ, the Servant
2. The redemptive work of God in Christ has established the church as the covenant-community of faith and love
3. Under the sovereignty of God and the lordship of Christ the church orders its common life and ministry in faithfulness to the gospel.
4. God's work in Christ provides for the church apostles and other ministers to order its common life
5. The church expresses its obedience to the gospel in corporate action to provide a representative ministry of the Word and of service, and is its response to God's faithful ministers.⁸

As a spiritual and theological support system for the community of the church, the call to serve, and the answer to serve are really a living, throbbing part of what it means to experience that community, and to sense deep fulfillment in the knowledge of being linked with Christ's purposes. White speaks of this enactment of service as the connecting link, binding us to God and to other persons:

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself, was a

⁶Osborn, p. 28.

⁷Osborn, P. 47.

⁸Osborn, p. 191.

worker, and to all His followers He gives the law of service—service to God and to other fellow men(women). Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man(woman) is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men(women).

To His servants Christ commits "His good", —something to be put to use for Him. He gives "to every man(woman) his work," Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.⁹

With these preliminary remarks regarding service and ministry we proceed to the uniqueness of a volunteer in the light of valid expectations of the church's call.

THE UNIQUE NATURE OF VOLUNTEERS

Usually a voluntary association develops when a small group of persons agree to meet and to act together in order to achieve a mutually agreed upon purpose and interest. This freedom of choice and action is a movement toward a goal for the satisfaction of accomplishment not necessarily for hire or payment, but rather for the deeper fulfillment of spiritual and psychological life fulfillment. One who volunteers to enter into a group action is one who not only chooses to enter, but who retains also the utter freedom to withdraw. Ideally, the person's withdrawal should occasion no hint of negative criticism nor untoward feeling from the the group, nor from society in general.

In some societies, as we have indicated above, aging bestows special rights and privileges, and in these primitive societies there is no

⁹Ellen G. White, Christ's Object Lessons, (Mountain View, Ca: 1941), pp. 326,327.

sense of need to attempt to form some new societal participation. By contrast, in highly industrialized societies such as our own, age does not automatically bring this higher status. Old people must find status to take the place of role loss in other ways, such as voluntary associations. In a certain sense, a voluntary association is a substitute for the extended families, and this is especially true in the context of the church family that fosters various voluntary helping and serving associations.¹⁰

Many years ago Edmund Burke observed: "For the triumph of evil, it is only necessary for good people to do nothing". In our time and in our society of rapidly increasing numbers of older persons, this principle has already been clearly demonstrated--older persons have been neglected and denigrated. Something can and is being done by older persons who have come to realize that the three common evils associated with growing old may be dealt an effective blow by them, themselves--the three evils of loneliness, boredom, and frustration. Lindeman pointed out that:

The act of volunteering is an assertion of individual worth. The person who of his(her) own free will decides to work on behalf of the good of his(her) community is in effect saying, "I have gifts and talents which are needed. I am a person who accepts a responsibility, not because it is imposed upon me, but rather because I wish to be useful. My right to be thus used is a symbol of my personal dignity and worth".¹¹

This kind of internal manifesto to one's self, as well as to those in need of our services, is a positive approach to continue living with

¹⁰Arnold M. Rose, "The Impact of Aging on Voluntary Associations", in Carl Tibbitts (Ed.), Handbook of Social Gerontology--Societal Aspects of Aging, (Chicago: University of Chicago Press, 1960), p. 670.

¹¹Julietta K. Arthur, Retire To Action, (Nashville: Abingdon Press, 1967), p. 38.

directed energy, zest, and purpose. The key word here is "continue", for we all need this sense of continuity of purpose and fulfillment in the last stages of life as truly as we need this purpose in the earlier years. It is another way of saying through participation in volunteer services to real people in a real world that he/she is continuing his/her religious vocation, his/her calling in Christ's service. The volunteer is saying by his/her life, "I wish to continue to be used by God in giving a free manifestation of that love coming from God that can change the shape of society around me". This kind of an experience is, as Nouwen, Naus, & McNeill say: "an unmasking of the illusions that come from revealing the healing light of God as a result of being children of God."¹²

Another of the valued pluses and unique qualities of the older person is all that he/she brings of his/her rich past to deal with the present in the capacity of a volunteer. It is as Dorothy Kull has shown, that, "Through their accumulated years, retirees have confronted and weathered most incidents in life and have adequately exercised solutions and capabilities. Retirees have acquired and can provide your church with a vast expanse and reservoir of talents, skills, wisdom, and experience. . . And further, they are themselves directed to new channels of self-determination, dynamic service, creativity and adventure in living each day."¹³

¹²Henri J. M. Nouwen, Peter J. Naus, & Don McNeill, "Aging and Ministry", Journal of Pastoral Care, XXVIII, 3 (September 1974), 181.

¹³Dorothy Kull, in John Ferguson (Ed.), "Planning Ministry with Older Persons" (Philadelphia: Fortress Press, 1975), a paper in a Multi-Media packet.

All of this is to say that each person brings to the present all of the significance of the past, including a sense of identity, meaning and importance. Klein, Le Shan, & Furman urge that volunteers, too, need to be "especially cognizant of the significance of their past for their self-esteem and of their need to reassure themselves through recollection of the past knowledge and experience".¹⁴ Volunteers are in the unique position of using this past knowledge and experience as they are called upon to resourcefully help persons in need. This reinforcement of their self-esteem comes to volunteers in ways that could not come to persons using their leisure in largely self-centered ways.

TWO-WAY BENEFITS OF VOLUNTEERISM

There is a sense in which it is important to frankly face the facts that each of us must be aware of values received, and values given as a result of our lives touching other persons' lives. In loneliness we yearn to reach out and to touch someone who is interested and who cares. In the process of being "fed", we nurture a secret longing that so also our touch has meant the breaking of the spell of loneliness and distress for the other person. Reuel Howe sagely observes that:

The percentage of older people in the population is growing. Their life expectancy and health are also increasing and improving; and their capacities for intelligence, adaptation, and continued usefulness are available to themselves and society. These three observations make imperative a greater use by society of the resources of so large and creative a proportion of our population. While technology prolongs life, the creativity of persons sixty-five and older is

¹⁴Wilma H. Klein, Eda J. Le Shan & Sylvia S. Furman, Promoting Mental Health of Older People Through Group Methods, (New York: Mental Health Materials Center, 1965), p. 52.

often not stimulated and utilized.¹⁵

Here, then, is pictured this large reservoir of persons who need to keep their creativity alive and active. The two-way benefits to giver and receiver will be explored.

Benefits To Volunteers

Although it has been mentioned above, there is a vital aspect that bears re-emphasis, and this is that a helpful participation in the on-going stream of real life has been demonstrated by research to correlate positively with social adjustment.¹⁶ One of the most creative qualities that continues to grow in this context of desiring to be helpful is that of love. Remembering that the fountain of love finds its true source in God, volunteers can know that they are actually drawing from His reservoir of love, and that its permeating influence in their lives will actually make them persons in demand. People will want to experience their love. Tournier shows the interaction of love saying:

. . . It is through the encounter with the other, acceptance of the other, self-forgetfulness for the other; they discover that the supreme pleasure is not to possess, but rather to give oneself. Thus in the crucible of a particular love is fashioned a less exclusive quality of love which can develop in old age, and give it its meaning. . . . Life is a school of love, which is made up of successive stages, and it is the organic bond between the stages which I wish to underline here. The great pioneers of love, such as St. Francis of Assissi, Father Foucault or Dr. Albert Schweitzer, did not start from an

¹⁵Reuel L. Howe, Live All Your Life, (Waco, TX: Word, 1974), p. 156.

¹⁶Chad Gordon, Charles M. Gaitz, & Judith Scott, "Leisure and Lives: Personal Expressivity Across the Life Span", in Robert H. Binstock & Ethel Shanas (Ed.), Handbook of Aging and the Social Sciences, (New York: Van Nostrand, Reinhold, 1976), p. 324.

abstract and universal love. Little by little, through successive acts of love in the world around them, they found the road towards a wider love.¹⁷

The realization that Tournier, himself growing old, is writing out of the wealth of observational powers as he experiences the very issues he deals with, makes his a powerful statement of truth. He continues to describe the effects of love, as being in those persons who have hearts wide open, who are understanding, who are radiant with love that asks nothing in return. These are persons who are generous, genuine, not envious or jealous; without having to do or even say what they might think was loaded with significance, they nevertheless impart life, consolations, and courage to anyone who goes near them. He adds, "For me, the meaning of old age is this sublimation of the instinct of power".¹⁸ In a person's earlier, more active years, he/she loves his/her work, and that makes it his/her career. The person derives pleasure from the authority and effectiveness it gives him/her. Even the search, and conquest for profit, for material success has the same character of self-interest. It is the sublimation of both of these drives, toward the enjoyment of authority and profit-making that Tournier argues are redirected energies toward helping others in a more disinterested way, a new love shared in a new freedom from the demands of self-interest.¹⁹

The process of becoming this kind of person can be greatly augmented, if during the middle years one chooses an avocational interest

¹⁷Paul Tournier, Learn to Grow Old, (New York:Harper & Row, 1971), p. 199.

¹⁸Tournier, p. 202.

¹⁹Tournier, p. 203.

in a challenging cause that is big enough, and worthy enough to grow into a major interest in helping persons, and that would absorb his/her love in this consuming purpose. Such a cause could best be related to some endeavor of the church. When thus connected with God and the church, there can be a deepening impression that one's efforts in the church's volunteer work can actually have meaning in the life of God, and that this person-involved activity of love will somehow, by the grace of God, continue on beyond the cessation of our own labors.²⁰ Linking this experience to that of Christ's Servanthood, there is a very practical, down-to-earth quality of what the expression of love with a purpose can mean. Dr. Osborn again pertinently speaks to the validity of our identity with Jesus Christ:

This sharing is for the sake of the mission, of servanthood. Servanthood is not invisible, It is the cup of cold water. It is the shared coat. It is the friendly back under the heavy burden, not for one mile but for two. It is serving table for widows. It is the needle and thread in the hands of Dorcas. It is the shoulder to the wheel, the hand to the oar, the rope to the drowning man. It is the hand of welcome to the outsider, the friendly face in the loneliness of the prison. It is the cross.²¹

Recalling the basic premise of the theology of God and humans as Creator and creatures, we are enabled to make an easy transition to realizing that our servanthood carries the dignity of both the volunteer and the person helped to the level of Christ's own life and example.

Even the secular concepts of humanity which deal with meaning in later life, are acknowledging that there must be the possession of an

²⁰Don S. Browning, "Preface to A Practical Theology of Aging", in "Toward a Theology of Aging", Pastoral Psychology, XXIV, 229, (Winter 1975), 163.

²¹Osborn, p. 176.

inner core of purpose and meaning in existence during the latter years of life. Studies made by the American Medical Association show that extending a vigorous, meaningful life span calls for more than medications. They emphasize, in fact, that this sense of mission, of purpose, is as vital as adequate nutrition.²² When John W. Gardner was Secretary of Health, Education, and Welfare, he said that this nation ought to increase its efforts to conquer the problem of "putting interest and purpose into the lives of the retired".²³ In a workshop conducted by the Andrus Gerontology Center, USC, Virginia Boyack, Director of Pre-retirement Educational Projects for USC, asks, "What Are You Going To Do With Your Gift of 30,000 Hours?" She computes these hours on the basis that for the average person, he/she has about fourteen more years to live after retirement. According to national statistics this figures out to 5,110 days, or 122,640 hours, leaving about 30,000 hours of time to use as one chooses; "discretionary time".²⁴ She points out that planning and life-style is what the later years are about: "time does not care for itself". She adds a convincing note in conclusion: "Retirement is not a perpetual holiday, but effective, fulfilling, meaningful, rewarding time spent. It is an experience of satisfying basic needs or wants, it is expanding options, using time with creativity."²⁵ In and through all of these studied obser-

²²Arthur, p. 27.

²³Arthur, p. 27.

²⁴Virginia L. Boyack, "What Are You Doing with Your Gift of 30,000 Hours?", One of a series of papers presented on the theme: "Aging: Today's Research and You", USC, Andrus Gerontology Center, June 2, 1977.

²⁵Boyack.

vations runs the thread of the inestimable value of the purposeful, meaningful living of our lives. Spending leisure in recreational times to be sure, but not to the point of becoming all-absorbing.

Considering further benefits to the volunteer, Mary M. Seguin, also of the Andrus Gerontology Center, USC, underscores the meaning of participating in "the most precious possession of democracy's citizens".²⁶ This freedom to be and do for one's self, and/or one's neighbor is a "precious possession" that the volunteer organizations within the church can help persons experience for the larger benefit of the community and society. She shows the way in which voluntary associations can contribute to the dignity of men and women in their older years by exercising their rights to be heard, and their influence to be felt for bettering society as a whole. Seguin summarizes by stating the following conclusions:

The ultimate objective is for older volunteers to engage in the enactment of social roles that are instrumental and expressive, that satisfy individual functional needs. Needs that cope with loss, are expressive, that contribute, and are influential, that provide personal-social anchorages, that give experience to mastery, that help keep the cutting edge. Also, there would be an engagement in the enactment of social roles that would contribute quality of community life through roles in voluntary organizations, through services rendered, goods produced, and an intercyclng of generations. As a result there would be an improved status of the aged in society through older volunteers, inacting roles that are satisfying and that contribute to society.²⁷

Perhaps there could be no better way of concluding the section on the benefits to the volunteers than by quoting a statement that also blends

²⁶ Mary M. Seguin, "Older Volunteer Training Program", a position paper at Andrus Gerontology Center, University of Southern California.

²⁷ Seguin.

with it the benefits to those served:

. . . the gratitude that old people express for what you do; No one can say "thank you" quite as beautifully as an old person.

A reward also is the fact that so many old people respect your identity; your "you", if that is the way to describe it. Perhaps not unlike the "I and Thou" concept of Buber (1958), as he wrote, "All real living is meeting".

Another reward in working with many old people is the concern they verbalize for you, for the entire world. They pray for you; they love you; they care about you. This is true when they themselves are in pain and in great discomfort.²⁸

Benefits to Those Served

Perhaps the most that could be briefly written would be that the effects of the volunteer, meaningfully touching the life of the person in need of help, are the effects of being healed, of being made whole in the place of hurt, or a specific need, being gladly met. One of the most valued things shared is the person himself/herself, especially that part of him/her that has found significance, and purpose, and a spiritual center. In the process he/she has helped the other person to also occupy their time intelligently, and with a sense of worth-whileness. The result is a bonding of friendship, a valued attachment of persons, brothers and sisters under the Fatherhood of God. Nouwen, Naus, & McNeill speak from the viewpoint of the volunteer serving, and helping the older person. He tells the results of the volunteer having a new understanding of himself/herself and of his/her place in life as a result of sharing in the life of the one in need. He then concludes with the blessing that has also come

²⁸Irene Mortenson Burnside, "Realities of Working with the Aged", in Richard H. Davis (Ed.), Aging: Prospects and Issues, (Los Angeles: University of Southern California Press, 1976), pp. 127,128.

to the one who has been served.

First of all, we allow the elderly to minister to us and allow them to make us poor by inviting us to give up the illusion that we created our own life and that nothing and nobody can take it away from us. This poverty, which is an inner detachment can make us free to receive the old stranger into our lives and make that person into a most intimate friend. . . . When we take away the defensive division between the healthy and the sick, the whole and the broken, the young and the old, our lack of vision, the anxiety-ridden of our fears, the poor of our poverty and the old of our aging, and then those who minister and those who are ministered to can both grow in their capacity to be human.²⁹

MOTIVATION FOR VOLUNTEERS

Even though persons vary widely in their tastes, opinions, goals, etc., yet there remain certain basic needs to be satisfied--the continuing need for identity, worth-whileness, purpose. While it is true that many of these needs can be met in serving as volunteers, it must not be assumed that people will recognize how a particular call to serve would fulfill one or more of these basic needs for themselves. Customized selection of certain persons to fit into the accomplishment of a selected job to be done is very important. Adequate motivation, even to serve in so-called Christian capacities, is essential in the enlistment of older people.

For one thing, there is an increasing intensity of competition for the leisure time of the older persons. With the possible use of more time in retirement, and more money to spend, the so-called leisure industry expands. As Gordon, Gaitz, and Scott call to our attention:

This (leisure) industry was estimated to involve the expenditure of

²⁹Nouwen, Naus, & McNeill, p. 178.

over 105 billion dollars in 1972. This included expenditures for vacation, recreation, travel, sports equipment, television and stereo systems, books and magazines, spectator sports, etc. Vast sums of money are spent on alcoholic beverages, tobacco, jewelry, and a large proportion of expenditures on clothing and automobiles are devoted to leisure uses.³⁰

There is no attempt to break down the percentages of time and money spent according to age categories, but there is evidence that as health and vigor continue longer, older persons are increasingly participating in leisure time activities even as are people in society as a whole. It could be said that relaxation and socialization are certainly due a person who has spent forty odd years making his/her contribution to society. And this is not to be denied; however, there are other facets of life other than recreation which need to be continually nurtured in order to create a balance. These qualities can be a part of the appeal for volunteering.

Priorities for Leisure Time

Researchers have discovered a sequence of the meaningful ordering of objectives of leisure. It is most helpful to recognize that this sampling came from many different social, financial, and educational levels. Because of the rather high placement of altruism in the sequence, it seems valuable to see this quality of altruism as it relates to the heart of volunteer motivation, that is to see its relationship to other levels and kinds of interests, with their accompanying levels of intensity. The diagram below illustrates an ordering of the objectives of leisure:

³⁰Gordon, Gaitz, & Scott, p. 334.

"FORMS OF LEISURE ACTIVITY" ³¹

	<u>TRANS- CENDENCE</u>	
	<u>SENSUAL</u>	SEXUAL ACTIVITY PSYCHO-ACTIVE CHEMICAL USE ECSTATIC RELIGIOUS EXPERIENCE AGGRESSION, "ACTION" (physical fighting, defense or HIGHLY COMPETITIVE GAMES AND SPORTS attack, INTENSE AND RHYTHMIC DANCING verbal)
Very High		
	<u>CREATIVITY</u>	CREATIVE ACTIVITIES (artistic, literary, musical, NURTURANCE, ALTRUISM etc.) SERIOUS DISCUSSION, ANALYSIS EMBELLISHMENT OF INSTRUMENTAL (art or play in work)
Medium High		
	<u>DEVELOPMENTAL</u>	PHYSICAL EXERCISE AND INDIVIDUAL SPORTS COGNITIVE ACQUISITION (serious reading, disciplined learning) BEAUTY APPRECIATION, ATTENDANCE AT CULTURAL EVENTS (museums, etc.) ORGANIZATIONAL PARTICIPATION (clubs, interest groups) SIGHT-SEEING, TRAVEL SPECIAL LEARNING GAMES AND TOYS
Medium		
	<u>DIVERSION</u>	SOCIALIZING, ENTERTAINING SPECTATOR SPORTS GAMES, TOYS OF MOST KINDS, PLAY LIGHT CONVERSATION HOBBIES READING PASSIVE ENTERTAINMENT (as in mass media usage)
Medium Low		
	<u>RELAXATION</u>	SOLITUDE QUIET RESTING SLEEPING
Very Low		

³¹Gordon, Gaitz, & Scott, p. 314.

Though some of these areas may not apply to older persons, yet the fact remains that with all of these alluring ways to use one's time, there must be careful planning for the kind of motivation that will be deeply and personally satisfying.

Another factor to consider from research studies is that social participation declines at the later ages despite the increase of leisure time. The social aspect is directly related to participation in volunteer organizations. As early as 1947 studies showed that about one half of those past 65 years of age reported that they gave less time than when they were 50 to organizations. Ten years later, Havinghurst corroborates this finding, and adds:

Formal associations lose attractiveness as age changes from 40 to 70, though not among women until they reach the sixties. Informal groups are most attractive to men in the 50 to 60³² group, but are equally attractive to all (middle) ages for women.

In addition to the continually multiplying ways in the use of leisure, there is, then, the general tendency in later years to back away from social participation.

Because the church, considered as a whole functioning organization, is on a voluntary basis, it becomes important to find ways to match people who wish to serve with the opportunities and situations that seem most fitting for their skills and needs. In doing so it will be necessary to take into account individual differences, and also the various inner components of their lives that make up a certain motivational orientation. Some volunteers are motivated most by possibilities to learn, to grow and

³²Rose, p. 670.

improve. Other persons put a contrasting emphasis on service, duty, and on the valued feeling from having made significant contributions, or of meeting important personal or organizational needs. Mairman and Lippitt have suggested that a related contrast in motivational orientations seems to be between what they call "inner-oriented" and "other-oriented" volunteers. The "inner persons" put more weight on their own feelings and values as guidelines for decisions. The "other-oriented" are most influenced by social relationships, visibility, and recognition. Further, they are interested in emotional relationships with others.³³

In the chart below, Mairman & Lippitt have adapted from Lewin's Field Force Mode of Analysis, and have shown the two contrasting driving and restraining forces by a number of different illustrations for the person as he thinks about the decision, "to volunteer or not",

Forces supporting "yes" Decisions: Forces inhibiting "yes" decisions and supporting "no" decisions:

FORCES FROM
INSIDE SELF

It sounds interesting	It sounds like routine work
I want to get out of my "box", away from daily routine boredom	I owe my time and energy to my family
What they are doing is very important	I don't feel I have any skill that's needed
They really need and want me	I'm scared of what I might get into
It's a chance to learn new skills	I might not do well at it
It's a chance to learn new things that would help me grow	I think I am too old for that

³³E. Mairman & R. Lippitt, The Volunteer Community, (Washington: NTL Institute).

It could help me with my personal life	The last time I said yes it was a waste of my time
I've gotten a lot of help. Now it's my turn to repay	It might tie me down at times—I'd want to be free to do other things
It's a critical need: I've got to do my part	I need to earn extra money in my spare time
I need something to do	It's unpopular: I'll be involved in conflict
I'll have a chance to really influence what happens	
I'll waste my time if I don't commit it to something	

For "other-oriented" volunteers the decision whether to volunteer or not might hinge on other issues:

FORCES FROM RELATIONS
WITH OTHER (INTERPERSONAL AND
GROUP MEMBER FORCES)

Service is a tradition in our family—it's expected	They don't trust laymen to do the important things
It's one of the things our members do, part of our program	The demands on my time would be too great
My best friend is asking me	My children need me at home
He's an important person. I don't feel I can say no	My family would object
I'll make new friends	It's too far to drive. ³⁴

Certainly these illustrations furnish us with some very real life situations in the decision-making level of becoming a volunteer. They further furnish us with skills in helping to determine the types of persons we are confronted with, and then to attempt to creatively help them choose an area of interest and fulfillment that is commensurate with their inner or

³⁴Mairman & Lippitt.

outer orientation.

Even though there is a measurable slackening of involvement as one grows older, yet it is important to recall a very powerful motivating factor mentioned earlier—that is, the situation of our highly industrialized society which has contributed to the breakdown of the extended family and community. Consequently, for more vigorous older people, there has developed a kind of social vacuum which can only be filled by participation in the varied kinds of volunteer activities that society, and especially the church, must provide.³⁵ As a matter of fact, for many persons, becoming involved in meaningful volunteer services is not simply a banishing of boredom, or even of remaining active and useful. Often it may be a matter of life and death. As one of our participating volunteers recently said, "You have given me a new reason for living". This is within the context of the new family, the community of faith and life.

Freedom to Volunteer

Speaking of motives, certainly the most important motive in just relaxing in leisure time is the pleasure and the freedom of doing what one chooses when one chooses, and largely for pleasure. On the other hand, the decision to participate in a volunteer program has a different motivation, one that has a mission, a goal. All of this implies loyalty, and even prior consideration is for love of people touched through the volunteer's life. To reflectively exercise this choice of a higher priority

³⁵Rose, p. 673.

takes courage to say "no" to the inhibiting forces. Moore put it forcefully when he said that, "Courage is a way of life."³⁶ It is the courage to be, to be the kind of person that values love; that values giving above having and getting. It is the courage that can be encouraged by the values of being a volunteer and discovering that life at any age can have value, purpose and fulfillment. It is to discover, too, that we have faced and conquered the myth that says that work for compensation is the only way to get recognition, status, and fellowship.

Sense of Belonging

Another aspect of motivation for volunteers has to do with the feeling of "being in tune with the whole" operation of which they are a part.³⁷ This, in turn, reflects back upon the volunteer's self-concept, friends, and the value of the project or organization. Expanding on the way a volunteer looks at the invitation to be a volunteer, J. Donald Philips, President of Hillsdale College, Hillsdale, Michigan, lends some insight to the motivation of the volunteer:

VOLUNTEER VIEWPOINT

If you want my loyalty, interests and best efforts, remember that. . .

1. I need a SENSE OF BELONGING, a feeling that I am honestly needed for my total self, not just for my hands, nor because I take orders well.

2. I need to have a sense of sharing in planning our objectives. My

³⁶Allen J. Moore, "Once Upon a Time. . .", The Epic of Aging as Told Through Preaching and Teaching", A paper presented at School of Theology at Claremont Seminar on Aging, November 10, 1976.

³⁷Harriet H. Naylor, Volunteers Today—Finding, Training, and Working with Them, (New York: Association Press, 1967), p. 64.

need will be satisfied only when I feel that my ideas have had a fair hearing.

3. I need to feel that the goals and objectives arrived at are within reach and that they make sense to me.

4. I need to feel that what I'm doing has real purpose or contributes to human welfare--that its value extends even beyond my personal gain or hours.

5. I need to share in making the rules by which, together, we shall live and work toward our goals.

6. I need to know in some clear detail just what is expected of me--not only my detailed task but where I have opportunity to make final decisions.

7. I need to have some responsibilities that challenge, that are within the range of my abilities and interests, and that contribute toward reaching my assigned goal, and that cover all goals.

8. I need to see that progress is being made toward the goals we have set.

9. I need to be kept informed. What I'm not up on, I may be down on. (Keeping me informed is one way to give me status as an individual.)

10. I need to have confidence in my superiors--confidence based upon assurance of consistent fair treatment, or recognition when it is due, and trust that loyalty will bring increased security.

In brief, it really doesn't matter how much sense my part in this organization makes to you--I must feel that the whole deal makes sense to me.³⁸

As can be clearly seen in this rehearsal of the needs of the volunteer, his/her satisfactions are linked to the sense of accomplishing the stated and agreed upon objectives, as well as the actual content of the job.

Freedom to Change

Naylor has dealt with other motivating factors that are integral

³⁸Naylor, p. 65.

to the planning for the volunteer. It is important to recognize that after a while people tire of one kind of assignment, and want a change. If the volunteer knows that there will be an attractive and appropriate alternative, he/she will be much more apt to say, "yes" the first time. Also, the kind of recognition given for an attitude and work well done, will reinforce his/her feelings of worth to himself/herself and to the organization, and in turn, deepen his/her conviction that what he/she is doing is important and worthwhile. The feelings of the professional staff will become clearly perceived by the volunteers, and this feeling will have its own influence on the quality and quantity of volunteer participation. The professionals believe in their volunteers and depend upon them in confidence and mutuality.³⁹ With this kind of expressed confidence on the part of the professionals, the volunteer who is of a creative bent will, "acquire a variety of motives, a repertoire of goals and aims. He maximizes the opportunities for satisfaction".⁴⁰ Here, both the professional and the volunteer move together in a sense of mission, in a sense of growth, and of new possibilities. Moore reinforces this concept when he says that, "Life will require dreamers and visionaries able to see the possibilities in change and to take responsibility for shaping their society. They will need to be innovators."⁴¹

The idea of seizing opportunities for growth does not come easily for one who has just retired, and who has breathed a sigh of relief for a

³⁹Naylor, p. 68.

⁴⁰Naylor, p. 72.

⁴¹Allen J. Moore, The Young Adult Generation, (Nashville: Abingdon Press, 1969), p. 165.

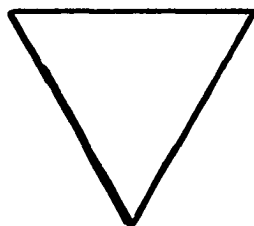
life already spent. To be an innovator at this juncture will come as a result of heeding the life and words of one who so eloquently made life stay alive in later years. Ethel Percy Andrus focused on this time period by saying: "We are in great measure the architects of our added years. It may not be in our power to arrange for ourselves good living quarters, a decent wage; but it is within our power to enrich our later years by maintaining wholesome personal contacts with our fellows and by using our leisure in some useful activity".⁴² To accept this responsibility of being the architects of our later years is greatly augmented by the creative offerings of motivation in volunteer organizations--motivations such as listed above.

UNIVERSITY OF SOUTHERN CALIFORNIA VOLUNTEER PROJECT

The Ethel Percy Andrus Gerontology Center itself actually established a volunteer organization for helping older persons in a variety of ways. They discovered that an important part of motivation was built around the Work, the Worker, and the Work-Setting, diagrammed in this fashion:

The Worker
(Volunteer)

The Work-Setting
(Organization)



The Work
(Tasks performed by the worker through the organization)

⁴² Mary M. Seguin, & Beatrice O'Brien (Eds.), Releasing the Potential of the Older Volunteers, (Los Angeles: University of Southern California Press, 1976), p. vii.

These three components formed for them an integrated framework for thinking about how they might increase volunteer participation. Questions asked of each category in the light of motivation helped put a larger picture together. "Thinking of The Worker", a profile from the research literature by Payne and Reddy (1972) described typical volunteers as being, among other things: "middle class, upwardly mobile occupationally, homeowners, if in leadership positions, are well-educated, adequate income, and a history of volunteering in the family".⁴³ Moving to the Work-Setting, there was evidenced a need to serve in an environment that would avoid pain. Some of these components would be: "The organizational policies and administrative practices, the kind of supervision under which the volunteer works, the actual working conditions, the interpersonal relations and supports maintained for the older volunteer, the amount of status, security for doing his(her) work".⁴⁴ In and through all of the time of serving, the volunteer must receive clear messages that he/she is needed and wanted. Also in this same Work-Setting milieu, if his/her tasks are challenging, but not too much so, this can be a definite value. But even this would be especially enhanced if the volunteer's supervisor would demonstrate skills and share ideas that would help the volunteer to see himself/herself on an equality, as well as actually gaining in performance possibilities. With this last factor in mind, the kind of service the volunteer is rendering does not even have to be related to his/her former type of work, and yet it can be as fully satisfying, given

⁴³Seguin & O'Brien, p. 46.

⁴⁴Seguin & O'Brien, pp. 48,49.

all of these other positive ingredients.

In turn, the needs for this particular person to do this particular job could be publicly announced, it could be presented in the monthly calendar; but the most valuable and proven method is to personally come to the individual and make a personal appeal. When that person has been determined to be the best one suited for the job, then to convince him/her that he/she is needed, and very important to the success of the undertaking, is the most telling and persuasive means of accomplishing the mission of recruiting. In this kind of encounter he/she will have pictured to him/her just how he/she could see himself/herself functioning, and enjoying the experience with the team in fulfilling the valuable objectives. Other volunteers who already are a part of the team are indispensable in sharing their enthusiasm in the recruiting experience, as well.

Finally, the third component is: The Work or Volunteer Tasks. The volunteer, like the paid worker, has the need for psychological growth. These are indicated by the opportunity: "To accomplish something in doing the task, to get recognition for achievement, to do interesting work, to take responsibility and advance to more challenging tasks, to grow as a person".⁴⁵ Of course, these are factors that describe the content of the work. Pitterman (1973) states that:

Only a task can allow the individual to increase his(her) competence and capabilities: the challenge of the task is the means for developing and realizing one's talents. These factors serve to produce positive satisfactions and lead to truly motivated performance.⁴⁶

⁴⁵Seguin & O'Brien, p. 53.

⁴⁶Seguin & O'Brien, p. 53.

The one who serves gains a sense of achievement when the relationship between what he/she does and the stated objectives of the organization are clear and direct—he/she sees tangible evidence of accomplishment. But, even a task that has a problem to be solved in order to determine the final objective, can appeal to another type of mind as a valued motivating factor, as well.

PRINCIPLES OF RECRUITMENT

Catherine Lanham Miller poses some very articulate questions for one interested in the new idea of being a volunteer. She pictures the retiree as one who has come to realize that it is time to get out of the house, "out of yourself and into other people's lives".⁴⁷ She goes on to give sage advice that can be indispensable for those setting up criteria for recruiting principles:

1. Volunteer wisely, offer yourself to a cause you care terribly about for as much of your time as you can give.
2. Start small, be a stamp-licker if you're timid, but make sure the ultimate goal is important to you emotionally.
3. Make up your mind from the start: "I personally make a difference".
4. How should you analyze yourself for the right volunteer job? One way would be to play "Who am I?" on paper.
5. Search for the volunteer job carefully. Make sure the subject matter is something you will really enjoy.
6. When you're searching for the job, cry also to search for the people who make you feel good. (The most emotionally satisfying involvement can be ruined by petty politics of your own.⁴⁸

⁴⁷Catherine Lanham Miller, "Volunteer Jobs: Crusades, or Time Fil-
lers?", Special paper of Action for Independent Maturity (AIM), on "Guide
To Your Leisure Years", p. 13.

⁴⁸Miller.

This counsel is given from the viewpoint of a volunteer, and it invites serious reflection from recruiters in order to devise recruiting strategies that are in harmony with these ideas. At first glance, they may seem to be totally selfish in outlook; however, unless an individual has certain of these elemental areas of inner congruency, no amount of outward accomplishments will satisfy.

The first realistic job to be done in preparation for recruitment is for current leadership to list the goals for the organization. These objectives must be carefully spelled out and clearly listed, to that people who care can see that this particular program is a place where they can make an important contribution, where their individual talents can be utilized to the glory of God. This job description will tell what has to be done, and why, and what it takes to be able to do it, and also how it fits into the over-all organizational fulfillment.

New Areas of Recruitment

It was noted above that many of today's volunteers are coming largely from the well-educated, etc.: however, Shostok suggests that, "we need a different approach to persons which would show by clear demonstration the direct benefits, practical values and tangible goals which belonging and giving service could mean, both to the man worker and his wife or the woman worker".⁴⁹ As is pointed out here, this is the largest untapped source of volunteer "manpower" in our society today--the so-called blue-collar workers. It would mean breaking a cultural block, so

⁴⁹Shostok, The Blue-Collar Worker, quoted in Naylor, p. 85.

that they would no longer assume that volunteer work is not for them. This is certainly a direction that we as a church intend to move.

Whatever the level of society, there is a very important need to identify interests, skills, and vocational backgrounds from each person, and to go to the utmost lengths to fit the person to the job. The appendix will carry a representative intake form in order to have the above information on record. As though to underline the extreme value of this individualized approach, Ruth Ward, in a dissertation, proved that the one-to-one approach is the most effective recruitment device.⁵⁰ In any volunteer organization, then, recruitment needs to become a well-thought-out plan, and one that is in continuous operation and cared for by perceptive persons. There will of necessity have to be up-to-date and accurate job descriptions and prompt follow-up by the organization for training purposes. Still, it must be emphasized, again, that valuable as are well-trained recruiters, active volunteers who are enjoying their jobs are the best possible energizers for new ones. It is this kind of person who can suggest to someone approaching retirement an "objective that may keep him(her) awake at night with the absorption of developing exciting plans rather than with the insomnia of worry and boredom".⁵¹

Recruiting Teams

The components suggested in the above paragraph are indicative of the necessity for the formation of an actual recruiting team for each of

⁵⁰Ruth Ward, Quoted in Naylor, p. 86.

⁵¹Culver, p. 126.

the three major segments of this project, the Social, the Service, and the Lifetime Learning. With proper training, warm, enthusiastic personalities that depended on valuable files, the recruiting team would develop into an invaluable "scouting" party for fitting "round pegs" into "round holes". Such recruiting committees or teams would find invaluable the discoveries of the Andrus Center Volunteer's report on the type of persons who responded to the invitation to be volunteers:

1. 90% say that their health is better than that of peers.
2. 69% believe their mental outlook is excellent; 28%, good.
3. 62% see older people as "No different from other ages", and 68% believe older people are fully capable of "new adjustments"--at least a couple of general attitudes on aging.
4. 71% view voluntarism as more enjoyable than other activities; which is saying that a high emotional factor is in the decision to give volunteer service.
5. 72% gave as a reason for involvement: "helping others"; 72% for "meeting and being with people"; 54%, "making good use of spare time"; and 51%, "keeping professional skills alive".⁵²

Some, or all, of these observations about the ones participating were probably not only true at the beginning of their period of service, but these qualities were undoubtedly greatly enriched. The responses in this paragraph indicate that growth in one area became the catalyst for setting up growth in new segments of a person's life.

Once set in "motion", does the volunteer's service become automatically "perpetual motion"? Though the answer to this rhetorical question is obvious, it does thrust us into the arena of definite plans for keeping the motivation for serving, both fresh and fulfilling. Again, the Andrus

⁵²Seguin & O'Brien, pp. 7,8.

Center recorded valuable workable data. This information must be creatively designed, and made personally genuine to each volunteer:

1. Reward and recognition
2. Evidence of support demonstrated through allocation of money needed for adequate functioning, and allocating other resources
3. Inclusion of the volunteers in certain decision-making processes
4. Flexibility in requirements of volunteers' time and energy
5. On-going cycle of evaluation, planning and development for optimal utilization of all volunteers
6. Training and developmental opportunities⁵³

With these kinds of simple, but necessary guidelines, it can safely be said that there are no important jobs; rather, a choice ranging from some which are less demanding to other jobs with some highly skilled levels. It is as the Apostle Paul has so carefully pointed out, that the fellowship of the church is like a human body (Eph. 4:12,13,15,16), and each member of that body is a very necessary part of the functioning of the whole. Volunteers form such an integral part of the success in the operation of the models listed in the appendix that much significance has purposefully been presented here on volunteerism.

Without the feature of effective training noted above in number six, the volunteer methodology, and the programs volunteers serve, would soon become weak and die. In the following two sections volunteer guidelines are presented. It is assumed that these guidelines will be adapted to fit the needs of the various models that the volunteers would be serving.

⁵³ Seguin & O'Brien, p. 18.

GENERAL ELEMENTS OF TRAINING VOLUNTEERS

No better maxim could be stated in either simplicity or in necessity than that a new person coming as a volunteer to a new position must have some training to be effective and fulfilled. Certainly a part of the plan and assumption of such training would be to consider and use a part of the volunteer's life experience in the accomplishments of the training procedures.

Putting first things first would be an orientation that would acquaint the new volunteer with the organization he would be serving. This would include an acquaintance with the relationship of various smaller segments of the organization to the whole. The orientation would include how the different personnel in each of these various areas could best relate to each other, both as persons and also in the team fulfillment of the objectives of the whole organization. But the learning experience would be especially focused on that particular volunteer's work, itself. Of course, interwoven in and through all would be the aim to better understand the culture and philosophy and purpose of the organization. This fact would both enhance the significance of the organization and also the volunteer's own sense of worth in the contribution he or she would be especially making to the success of this significant program. One's sense of importance as a volunteer would best be communicated if those doing the training would assiduously avoid an attitude of talking 'down' to the new volunteer.

Another valued aspect of the effectiveness of this training is for it to be taught by an experienced staff person and a recognized volunteer who has gained both experience and enthusiasm for the program. The value

of this procedure is emphasized by Naylor: "We know that change is more easily induced by people of recognized status. Like recruiters, trainers need above all an optimistic attitude toward new volunteers and the organization, and respect for the potential importance of both".⁵⁴

Even though the objective of orientation in the training program is to communicate valued information, yet care needs to be exercised in remembering that some one new to the organization can only effectively absorb a reasonable amount of information at one time. Therefore, care will be shown in that the new volunteer will not receive too much, too fast. Vividness of presentation can best be sharpened by pictures along with words, that is by demonstration, and even participation at the right time. The program in action can also be accomplished by an on-the-site tour, by colored slides, and always with the option of the new volunteer being encouraged to ask questions—questions not only for information, but also questions that will enable him or her to see himself/herself as the person fulfilling the attitude and action. At the training sessions the volunteers will see where their own skills will fit, and will also view the exciting challenge of the opportunity of learning new skills. Orientation can best be done in the setting of at least two or more persons being a part of the process. This will encourage discussion, actual problem-solving, and the overall sense that this orientation is important for each one there.

Not only is orientation to help make the new volunteer convinced about the importance of his/her new job, but it has a definite way of

⁵⁴Naylor, p. 118.

helping the person to feel comfortable sooner and thus unleashing these same energies for actual accomplishment and fulfillment. "Psychologists tell us that human energy is released in direct proportion to the clarity with which people can see their goals and next steps toward reaching them. Confusion and unsureness often look like apathy".⁵⁵ In harmony with this same idea of channeling this initial energy into the proposed work, it will be most helpful for a chairperson to find an appropriate task for this new person to do that will begin to show the volunteer gratifying results as rapidly as possible. The main objectives of the person leading out in the orientation is to effectively present information essential to the work to be done, and to provide opportunity for the actual practice of the use of those skills under encouraging supervision. The volunteer will find himself/herself looking back to these times as the measuring rod for future performance, and also as an ongoing incentive for development.

Supervised Practice

Reference has already been made to actual practice under supervision. The real purpose here is to zero in on the duties and tasks involved, and also the understanding and the skills required to arrive at fulfillment. Again, there is value in two or more persons practicing for the same skills at the same time, because there is an elimination of that isolating factor of uniqueness in case of mistakes, and its consequent discouragements. And furthermore, these relationships will certainly

⁵⁵Naylor, p. 145.

tend to reinforce the learning process, as both are enabled to talk face-to-face with experienced people who find their job interesting and gratifying. These people of experience are persons in a team, a professional staff person and a successful volunteer. Immediately, there is a model of how the actual experience will be for the new volunteer—that is, he/she himself/herself, working successfully with a professional. The relationship is made comfortable from the beginning.

Qualities of Trainers

Furthermore, it is to be hoped that this training team would be open to new ideas, flexible, and appreciative of all sorts of people. Other valuable qualities for the training team would be some knowledge of adult psychology, enthusiasm, a conviction about the importance of the subject matter they are teaching, and ability to not only stimulate, but to also reassure the newcomers of a gathering sense of faith in their capacity to fulfill their jobs. Perhaps as important as anything is for the trainers to remain teachable themselves.

Values of Training

There are a number of irreplaceable values accrued in the training program, not the least of which is the sense of the richness of being a valued part of the whole operation in the context of other persons. In addition, there are values to the organization itself, such as a concentration of effort and a coordination of the various parts of the whole in a smoother, functioning operation. There is also a sense of renewal for both the older staff person as well as the veteran volunteer worker—

that is a renewal of both of these groups as they make up the training team in attempting to bring the latest and the best thinking and methods to bear on the continuing growth of all concerned. The training process, itself, becomes an opportunity for leadership to blossom, to be encouraged, and to develop, both in staff and in volunteers.

Another very measurable benefit that results from a continual training program has to do with the volunteers staying longer, and enjoying it more in the process. Even though it might seem as though the training preparation and execution takes time, effort, and skill, it can be more than simply a necessity, it pays highest rewards to all involved. And when seen in the light of the mission of the church, it can carry with it even eternal overtones. Over a period of time, then, there will be a great difference in the performance of the volunteers who have been carefully trained. They are keenly aware of goals and ideals, and aware of fulfilling vastly more than leisure time, but fulfilling a life satisfaction in God's mission for them.

The value of training volunteers to aid them in continuing their growth experience, is also a significant part of the process of ego integrity that Erik Erikson speaks of so tellingly. The realization of continuing in productive, meaningful lives, becomes a part of the process by which one is enabled to fit the last of life into the integrated "whole" of the various experiences of the life passage experienced thus far. In fact, this part of the so-called "productive" aspect has to do with the increasing sense of quality of being, quality of love, "my love", touching in helpful ways the people's lives that need that God-given love right then.

Erma Bombeck caught the far-ranging implications of this invaluable

experience of volunteers;

I had a dream the other night that every volunteer in this land had set sail for another country.

I stood smiling on the pier, shouting, "Good-by, phone committee. Good-by, disease of the month. No more getting out the vote. No more playground duty, bake sales and three-hour meetings."

As the boat got smaller, I reflected: "Serves them right, that bunch of yes people. All they had to do was to put their tongues firmly against the roofs of their mouths and make an "o" sound-no. It would certainly have spared them a lot of grief. Oh, well, who needs them?"

The hospital was quiet as I passed it. The reception desk was vacant. Rooms were devoid of books, flowers and voices. The children's wing held no clowns, no laughter.

The home for the aged was like a tomb. The blind listened for a voice that never came. The infirm were imprisoned in wheelchairs that never moved. Food grew cold on trays that would never reach the hungry.

The social agencies had closed their doors--unable to implement their programs of scouting, recreation, drug control; unable to help the retarded, crippled, lonely and abandoned. Health agency signs in their windows: 'Cures for cancer, birth defects, multiple sclerosis, heart diseases, etc., have been canceled because of lack of interest.'

The schools were strangely quiet, with no field trips and no volunteer classroom aides. Symphony Hall and the museums that had been built and stocked by volunteers were dark and would remain that way.

The flowers on the church altars withered and died. Children in day nurseries lifted their arms, but there was no one to hold them in love. Alcoholics cried out in despair, but no one answered. The poor had no recourse for health care or legal aid.

I fought in my sleep to regain a glimpse of the ship of volunteers just one more time. It was to be my last glimpse of a decent civilization.⁵⁶

This vivid recapturing of the centrality of volunteers in our American society is a most sobering experience of reflection. But it can also be a powerful, inspiring invitation to be such a person of worth, a person upon whom someone, or some group of persons will depend for so much. A person on whom someone will depend for an interpretation of the meaning

⁵⁶Erma Bombeck, "So Long, Volunteers", The Thin Edge (June 1978)

of life that far transcends the material, and moves out into the depths of being that person whom God uses to fulfill His eternal purposes.

To volunteer calls for serious consideration and valuable hopes then, for it is to volunteer to be, vastly more than to do. Daniel Thursz, Dean of the University of Maryland School of Social Work, has emphasized this in presenting what he calls the "Ten Commandments for Volunteers":

1. Understand the job you undertake.
2. Accept training appreciatively and contribute your own experience.
3. Match your interests to the needs about you and the job.
4. Serve faithfully and report new insights about your work.
5. Discover its meaning to the total program of which it is a part.
6. Open yourself to opportunities for growth in skill, sympathy, self-confidence, and responsibility.
7. Value your special two-way role as community interpreter.
8. Contribute to supervision by self-evaluation and willingness to speak.
9. Give loyalty to your institution and its programs.
10. Take pride in the volunteer's career. It pays handsomely in treasures of the spirit.⁵⁷

SUMMARY

Volunteers are those who choose to serve in a helping relationship with other persons in need of the very help they are able to give. In a special sense those who volunteer as older persons within the categories

of retirement may sense a continuity of doing valuable and worthwhile things during their leisure time. The very experience of doing helpful things for those who need their services gives to the volunteer a continuing identity as a valuable person, and this in turn testifies to himself and others of an indispensable motive force--a strong desire to do and to be a loving helpful person.

To enlist other volunteers, and to continue to be an encouragement to volunteers takes a recruiting team with a pleasant and generative attitude. After recruitment must come a planned acquaintance with specific work outlined, as well as opportunity to put the new information into supervised practice. The realization of being a meaningful part of a larger program, a member of an effective team, is a valued conviction for the volunteer to experience. And the one doing the training can be an important part in early helping to establish positive attitudes on the part of the volunteer.

To be the helpful individual becomes even more important than counting the number of jobs finished. When done in the setting of the church family, those helping and those being helped, become aware of the higher values being experienced in relationships. This is true especially of the volunteers helping in the various "Service" related concerns, but it is also valid for those volunteers who help plan and execute for Lifetime Learning and for Social Activities.

Chapter 6

CONCLUSIONS

In observing the reactions of persons involved in some phase of one or more of the programs that have grown out of this study, I have been especially encouraged to observe the results of this contribution on the lives of participants. I have seen people move past their shyness of resentment at being older. Further, I have witnessed them participate in expectancy and/or hesitancy to find hope and enrichment in varying degrees in a life that once only promised bleakness and called for resignation.

Although the beginnings were smaller and slower coming than I had hoped, it was most rewarding, nevertheless, to observe the nurturing influence of persons drawing others into participation. This was most meaningful when they shared their own observations, insights, and convictions. They seemed to be saying to reluctant friends, "I have tried participating, and the experience has added new dimensions to my life, as well as new relationships; our church is really concerned for us".

One of the continuing challenges is to draw upon ever more helpful ways of aiding persons to let the "blinds" be taken from their eyes, and to acknowledge where they are in the aging process, and to resolve, by the grace of God, to make this time "the best years of our lives". Periodic evaluation of the ideas and programs is a necessity. This regular openness will invite input for change and growth.

The world around us is incessantly proclaiming that the true measurement of life is through the activities, and achievements of youth.

But even the young are reaching for a sense of meaning in addition to "success". Just so, for the older adults, it is essential to transcend the media mold, and know that life is measured most significantly in the never ending process of becoming persons of grace, kindness, resiliency, history, and the exciting expansion of information of the universe—all of these experiences of becoming comprise a new means of measuring values that transcend merely having a quantity of things possessed and accomplished.

The guiding star attracting toward this value system is theologically "fixed". It has been very rewarding to witness people who find a new dimension to God as Creator, as Heavenly Father, as they discover a new awareness of experiencing themselves as sons and daughters of God. The resultant significance of living in the here and now, adds even more to the inestimable sense of hope and certainty of life everlasting with God and friends. The practice of this awareness can make their lives ever more whole, even in the midst of fragmentation and incompleteness.

As has been observed, aging is essentially a process involving especially the systems of biology, psychology, and sociology. Though there comes a gradual winding down of the physical energies, yet the ability and desire to learn, to appreciate friendships, and to be essentially valued, diminishes very little.

Included in these concluding statements is the valid awareness of life's continuity of purpose, of fulfilling existence, of being of value to other persons, and thus to oneself also. This sense of generativity was a high point of learning for me, to know that as one grows older he is aware of his life continuing to "generate", or pass on part of himself to

persons of all ages. Death and dying, I discovered, are much less to be feared and resisted when one accepts from God's grace a realization of final acceptance of oneself and one's life course. The certainty, too, of the resurrection adds not only hope, but gives a sense of continuity that I had not experienced before.

This project was designed to explore the most recent research and literature on aging, and then to apply its findings to the mission of the church on behalf of its older adults. Of particular help in determining the needs locally was the questionnaire and the consequent results of my own research regarding local church needs. The application of these findings has been specifically set down in the model programs found in the following appendices.

The church's commission is to express with genuineness the love which has its source in Jesus Christ. Senior citizens who have experienced in these programs the freshness of this intergenerational sharing of love and caring, know the stark contrast of worldly standards of value and treatment of persons. Those who have volunteered to be the personal expression of this love and caring by God through them, are to be heralded for what they truly are: God's friends.

Extremely helpful to me, also, has been the study of the findings of dedicated researchers in the multidisciplinary efforts they have made in systematically helping to clarify the processes of aging. They, too, have been the friends and servants of God.

A SENIOR CITIZEN'S PRAYER

Lord, thou knowest better than I know, myself, that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a Saint. . . Some of them are so hard to live with . . . but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. And give me, Lord, the grace to tell them so.

AMEN

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APPENDIX

APPENDIX A

GENERAL NEEDS ASSESSMENT

1. Organization of some kind - (Church, community service)
2. Purpose of needs assessment.
 - (a) To identify target area (the whole community or section of the community).
 - (b) To identify unmet needs (particularly in the areas of social concerns, service, and life-time learning).
 - (c) Answers to "Why?" (lack of funds, lack of transportation, etc.).
 - (d) To authorize the continuation of the development of a program, or discourage the development.
 - (e) To help set priorities.
3. Indicator approaches to needs assessment.
 - (a) Epidemiological indicator (long term study and costly).
 - (b) Social indicators (how much of a problem, how is it distributed in the target area, cause of problem: Possible lack of information, lack of access to materials, etc.).
 - (c) Community participation approach. (NOTE: need may be over-estimated, and programs may not always be used by the people who said they would use them.).
 - (d) Community Survey: selecting Key Informants to assess needs.
4. University Church's and ACTS' current approach to needs assessment.
 - (a) Fact-finding to identify the needs in our community was started by having a session with political representatives. Touching base with the political representatives did not produce results.
 - (b) The Next group contacted were past officeholders who knew many people in the community.
 - (c) The third contacts were the religious leaders who quickly identified people who shared community concerns and people who are real doers. In some cases the clergy made the introductory calls to these people.
 - (d) The fourth approach was to tally the calls of a variety of unmet needs that came to our Adventist Community Team Services office.
 - (e) The fifth approach was a consumer participation approach, a University Church membership input, by a survey (noted in chapter 3).
5. University Church's Method for Assigning Priorities.
 - (a) Analysis of apparent needs by the senior citizens.
 - (b) "Uniqueness" of the combined services of the University Church and its voluntary community services program - both sponsoring the areas of service, social concerns and life-time learning.
 - (c) Method is unique because the organizations are:
 1. Created, and administered by private (non-governmental) citizens.

2. Financed by voluntary private contributions.
3. Services offered by choice.
4. Organizations that have legal freedom to select their forms of activity.
5. Organizations that have the freedom to limit their scope in order to maintain high quality of services, to experiment, to demonstrate, to adapt programs to new demands or needs.

PLANNING STRATEGY WORKSHEET

Step 1: Write in the objective.

Step 2: State why this objective is important.

Step 3: Outline the basic strategy to reach the objective.

a) List main Action Steps.

b) Who is responsible for each?

c) What is deadline for each step?

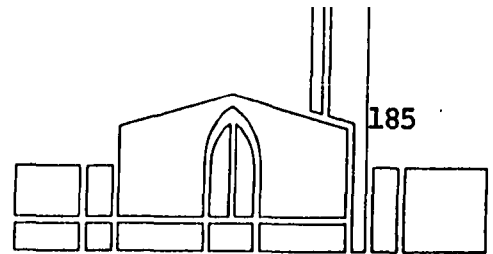
d) What are the costs (money and manpower) of each step?

Step 4: List your assumptions: Those things that you believe must and will happen if this strategy is to work.

Step 5: List the contingency measures you will use if you cannot meet the objective using this strategy.

APPENDIX B

SURVEY FORM



UNIVERSITY CHURCH OF SEVENTH-DAY ADVENTISTS □ UNIVERSITY & CAMPUS STS. □ LOMA LINDA, CA 92354 □ (714) 796-0237

DEAR CHURCH MEMBER:

IF YOU ARE FIFTY-FIVE YEARS AND OLDER, WE WOULD BE DEEPLY GRATEFUL TO YOU FOR ANSWERING THESE QUESTIONS AT YOUR VERY EARLIEST CONVENIENCE, AND MAIL BACK TO THE CHURCH OFFICE IN CARE OF PASTOR MERSHON. YOU MAY SIGN YOUR NAME IF YOU CHOOSE, BUT IT IS NOT REQUIRED.

WE IN THE CHURCH ARE ATTEMPTING TO BUILD A PROGRAM THAT WILL MEET THE SPECIFIC NEEDS OF OUR CONGREGATION. YOUR RESPONSE ADDED TOGETHER WITH OTHERS WILL HELP US TO BE AS ACCURATE AS POSSIBLE IN A FULLER MINISTRY. IF YOU ARE MARRIED, WE ARE ASKING THAT BOTH HUSBANDS AND WIVES FILL IN THEIR OWN RESPONSES.

1. DO YOU FEEL YOU WOULD BENEFIT FROM A WORKSHOP CONDUCTED BY THE CHURCH ON HOW TO DEAL WITH PROBLEMS OF AGING? YES___NO___
2. WOULD YOU LIKE INFORMATION ON SHORT-TERM OVERSEAS APPOINTMENT IN THE WORK OF THE CHURCH THAT WOULD FIT YOUR EXPERIENCE, AND PRESENT ENERGY LEVEL? YES___NO___, SUCH AS TEACHER, SECRETARY, PASTOR, CHAPLAIN, BUILDER, PLUMBER, ELECTRICIAN, ETC. _____
3. WOULD YOU BE INTERESTED IN LIMITED AREAS OF SERVICE FOR THE CHURCH AND/OR THE COMMUNITY RIGHT HERE IN LOMA LINDA? YES___NO___
4. IF HOBBY CLASSES OR OTHER USEFUL SHORT-TERM COURSES WERE OFFERED, WHAT WOULD YOU LIKE TO PARTICIPATE IN LEARNING? _____; OR IN TEACHING _____
5. AS THE UNIVERSITY BUS TOURS BEGINS ITS NEW SEASON, WHAT PLACES OF INTEREST WOULD YOU LIKE TO SEE? _____

6. IF A FORUM WERE CREATED IN WHICH OLDER MEMBERS COULD VOICE THEIR INPUT OF IDEAS, AND PLANS ON A VARIETY OF SUBJECTS, WOULD YOU WELCOME THIS, AND PARTICIPATE IN THIS? YES___NO___
7. WOULD YOU LIKE TO EXTEND SUCH A FORUM TO INCLUDE YOUNGER PERSONS COMMUNICATING CROSS-GENERATIONALLY THEIR CONVICTIONS TOO? YES___NO___
8. WOULD YOU WELCOME A CLARIFICATION OF THE MEANING OF "OLD" BY THE CHURCH? YES___NO___
9. WOULD YOU, IF A RECENT WIDOW, OR WIDOWER, BE INTERESTED IN SOME INVALUABLE WAYS OF ADJUSTING TO YOUR NEW LIFE? YES___NO___
10. WOULD YOU WELCOME SOME EXCITING AND REFRESHING TIPS ON "NUTRITIONAL COOKING FOR ONE"? YES___NO___

11. DO YOU HAVE PROBLEMS UNDERSTANDING THE SOCIAL SECURITY BENEFITS, AND WOULD AN EXPLANATION BY A QUALIFIED PERSON BE BENEFICIAL TO YOU? YES ☐ NO ☐
12. WOULD YOU APPRECIATE FURTHER EXPERT ADVICE ON WILLS, ESTATE PLANNING, AND OTHER FINANCIAL MATTERS? YES ☐ NO ☐
13. SHOULD YOU MOVE CLOSER TO YOUR CHILDREN? WOULD YOU LIKE TO KNOW WHAT SOME OF THE OPTIONS ARE YOU MAY NOT HAVE THOUGHT ABOUT? YES ☐ NO ☐
14. WOULD YOU LIKE AN INFORMAL SOCIAL TIME IN THE AFTERNOONS AT FELLOWSHIP HALL ONCE A WEEK? THIS MIGHT INCLUDE A PRACTICAL TALK BY AN EXPERT, LIGHT REFRESHMENTS, TABLE GAMES, A PASTORAL STAFF MEMBER ON HAND TO SHARE. YES ☐ NO ☐
15. THINKING OF RECREATIONAL TIMES SUITED TO YOUR TASTES AND ABILITIES, WOULD YOU BE INTERESTED IN PARTICIPATING? YES ☐ NO ☐
16. DO YOU PERSONALLY FIND THAT ADEQUATE HOUSING IS A SERIOUS PROBLEM FOR YOU? YES ☐ NO ☐
17. FOR AN HOUR A COUPLE OF MORNINGS A WEEK, WOULD YOU WELCOME A GUIDED EXERCISE PROGRAM TAILORED FOR YOU--"GENTRY GYM GERIATRIC GYMNASTICS?" YES ☐ NO ☐
18. WOULD YOU LIKE OPPORTUNITY FOR SOME IN-DEPTH BIBLE STUDY CLASSES? YES ☐ NO ☐
19. WOULD YOU LIKE TO SING IN A CHOIR FOR SENIOR CITIZENS? YES ☐ NO ☐
20. WOULD YOU BE INTERESTED IN BEING A "GRANDPARENT" TO A GRAND-PARENTLESS SMALL CHILD? YES ☐ NO ☐
21. ON A PART-TIME BASIS OF CONVENIENCE TO YOU, WOULD YOU BE WILLING TO SERVE AS A TEACHER'S AIDE IN OUR ELEMENTARY SCHOOL? YES ☐ NO ☐
22. WITH THE UNDERSTANDING THAT HUMAN BEINGS ARE SOCIAL BEINGS AND NEED TO SHARE THEIR FEELINGS VERBALLY, DO YOU SENSE THE NEED FOR LEARNING NEW WAYS OF KEEPING OPEN YOUR CHANNELS OF COMMUNICATION WITH OTHER PEOPLE? YES ☐ NO ☐
23. FOR SOME, THE SENSE OF LONELINESS SEEMS UNBEARABLE AND THE TIME AHEAD SEEMS FULL OF NOTHING BUT EMPTINESS--DOES LONELINESS, PERSISTENT DEPRESSION AND PERSISTANT MOODINESS CONCERN YOU? YES ☐ NO ☐
24. HOW MANY LIVE IN YOUR HOUSEHOLD? _____
25. IN WHAT WAYS DO YOU THINK THAT YOUR CHURCH COULD HELP YOU ACHIEVE A FULLER POTENTIAL IN FULFILLING YOUR PURPOSE AND JOY IN LIVING?

26. IN WHAT WAYS DO YOU FEEL A NEED FOR SPIRITUAL GROWTH AND INSPIRATION?

27. IN WHAT WAYS COULD YOU SERVE YOUR CHURCH RIGHT NOW IF YOU ARE NOT DOING SO? SPIRITUAL WAYS SUCH AS: DEACON____ DEACONESS____ OTHER____, SECULAR WAYS SUCH AS: TEACH CRAFTS____ GARDEN WITH CHURCH SHRUBBERY AND FLOWERS____ OTHER____
28. IN WHAT WAY OR WAYS COULD YOUR CHURCH HELP YOU MOST RIGHT NOW?
29. DO YOU FEEL A REAL AND ADEQUATE SENSE OF BELONGING TO YOUR CHURCH? YES no. IF YOUR ANSWER IS "NO", WHAT DO YOU FEEL WOULD BE MOST HELPFUL TO HAVE YOU SENSE A REAL BELONGING?
30. ARE YOU DISCOVERING COMPENSATORY VALUES IN YOUR PRESENT LIFE STYLE THAT HAVE REPLACED OTHER VALUES YOU WERE ONCE ACTIVELY ENGAGED IN? PERHAPS FORMERLY YOU HAD INFLUENCE OVER OTHERS, BUILT PRODUCTS, HELPED OTHERS WHO NEEDED WHAT YOU COULD GIVE. WHAT VALUES ARE SATISFYING TO YOU NOW?
31. DO YOU CONSIDER YOUR EMOTIONAL HEALTH: ENRICHING____ GROWING____ ACCEPTABLE____ CONFUSING____ DISCOURAGING____? DO YOU HAVE SOME TIMES OF FEAR____ GUILT____ OR GRIEF____?
32. DO YOU FIND THAT YOUR FAITH IN GOD IS YOUR MAIN STRENGTH IN POSSESSING A SPIRIT OF FORGIVENESS AND OVERCOMING BITTERNESS OR FRUSTRATION? YES no
33. DO YOU FIND THAT ON OCCASIONS YOUR ENERGY IS ABSORBED IN A SENSE OF LOSS OF POWERS YOU ONCE TOOK FOR GRANTED? MENTAL____ PHYSICAL____ EMOTIONAL____?
34. IF THERE HAS BEEN A REAL LOSS IN YOUR LIFE, HOW DO YOU DEAL WITH THIS? DENY IT____ GIVE UP____ PARTLY ACCEPT____ PARTLY RESIGN____ PARTLY DENY____ PARTLY OVERCOME____ IF YOU CHECKED THE LAST ONE, DO YOU FIND AS A RESULT THAT YOU HAVE MORE ENERGY TO INVEST IN A VARIETY OF WAYS IN YOUR LIFE? YES no
35. IF MARRIED, HAVE YOU ATTEMPTED TO FACE TO SOME DEGREE THE LOSS OF YOUR SPOUSE? YES no. WOULD YOU WELCOME HELPFUL INFORMATION ON WAYS TO HANDLE GRIEF? YES no
36. HAVE YOU FACED AND EXAMINED THE MEANING OF YOUR OWN DEATH AND ITS IMPLICATIONS? YES no. HAVE THESE REFLECTIONS HELPED YOU TO LIVE A RICHER LIFE IN THE HERE AND NOW? YES no
37. HOW COULD YOU BETTER BE SERVED REGARDING YOUR HEALTH CARE?

38. Do you feel that you use your leisure time in a satisfying way? Yes___No___
39. Do you have an abiding assurance of God's continuing love for you? Yes___No___
40. Do you maintain a sense of constancy in the grace of Jesus Christ for time and eternity? Yes___No___
41. Do you maintain a feeling of continuing usefulness? Yes___No___
42. Do you have part-time employment? Yes___No___
43. Do you occasionally wish you had legal counsel, but could not obtain it because of financial reasons? Yes___No___
44. Do you drive your own car? Yes___No___
45. Does your eyesight bother you to the point that you can no longer read to the extent you once could? Yes___No___
46. How old were you on your last birthday?
 () 55-59 () 70-74 () 85+ MALE I I
 () 60-64 () 75-79 FEMALE I I
 () 65-69 () 80-84
47. Which of the following describe your present living conditions in housing? RENT_____ OWN HOME_____
48. Do you have a need of contact with someone by telephone? Yes___No___
 If so, call 796-9161.
49. If you need help in answering these questions, call 796-9161.

SHOULD YOU HAVE OTHER SUGGESTIONS OR IDEAS THAN THOSE EXPRESSED HERE, PLEASE FEEL FREE TO ADD THOSE IDEAS BELOW. REMEMBER, IT IS VERY IMPORTANT THAT WE RECEIVE EACH ONE OF THESE SURVEY INSTRUMENTS BACK IN OUR OFFICE AT THE VERY EARLIEST. BE SO KIND AS TO SIT DOWN NOW, FINISH, AND MAIL IT TO US. YOU WILL BE HELPING YOURSELF, AND ALSO MANY OTHERS IN THE CHURCH.

GRATEFULLY YOURS,

Walter R. Beach

WALTER R. BEACH, CHAIRMAN
 SENIOR CITIZENS ADVISORY COUNCIL

James M. Mershon
 JAMES M. MERSHON
 PASTORAL STAFF ADVISOR

JMM: SMB

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APPENDIX C - TABLES OF WRITTEN RESPONSES

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
4 social	55-59	Learningphotography	Learning....counseling, oil painting, and home repairs. Yes - 2, No - 2.	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning_____, or in teaching_____.
5 social			What about vacations, tours, for unattached. Joshua Tree National Park. VIP Homes.	As the University bus tours begins its new season, what places of interest would you like to see?
7 service		Everything is geared for young already!		Would you like to extend such a forum to include younger persons communicating cross-generationally their convictions too? Yes ___ No ___.
25 spiritual		Small groups of Sabbath School classes in church wings or childrens rooms.	Participate in group which does something truly important...not just entertainment, but a genuine community or educational service. Couldn't possibly crowd anymore in.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual		Group Bible study research. The opportunity to use a talent for creativity in working for the church.	Chance to discuss with peers; to give counsel to youth or young couples. Smaller Bible study groups. Prayer meeting attendance.	In what ways do you feel a need for spiritual growth and inspiration?
27 spiritual			I think it would be nice if more people were given jobs, instead of one person having a lot of jobs. Am a deaconess - 2.	In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon____ deaconess____ other____. Secular ways such as: teach crafts____ garden with church shrubbery and flowers____ Other_____.
28 spiritual		A bimonthly circular suggesting areas where members could be of help.	Invite participation in planning for the needs of the elderly. None - 2	In what way or ways could your church help you most right now?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
24 spiritual	55-59 Cont'd	<p>No - this church is too big to be personal.</p> <p>No- 1. Join smaller church.</p> <p>2. Set up groups - start them, but as a committee of 10 or 15.</p> <p>3. Have leader - try to suggest ideas for activities - help group get acquainted.</p> <p>No - the opportunity to really know more of the members. Yes.</p> <p>Still working! Have not yet retired.</p>	<p>No - I have been here 11 years, and no pastor has ever visited me.</p> <p>Yes - I suppose - considering the size of the church.</p> <p>Yes - 8, No - 3.</p>	<p>Do you feel a real and adequate sense of belonging to your church? Yes No ____.</p> <p>If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?</p>
30 social			<p>I am working and happy and didn't know I was a Senior Citizen.</p> <p>Security in my job at long last.</p> <p>Helping others.</p> <p>Could stand more social life - otherwise busy.</p>	<p>Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?</p>
31 social		<p>Enriching - 1, growing - 2, acceptable 1.</p>	<p>Enriching - 3, guilt - 2, growing - 3, grief - 3, acceptable - 4, fear - 2.</p>	<p>Do you consider your emotional health: enriching ____ growing ____ acceptable ____ confusing ____ discouraging? Do you have some times of fear ____ guilt ____ or grief ____?</p>
35 spiritual			<p>Yes, I have walked with sorrow all my life.</p>	<p>If married, have you attempted to face to some degree the loss of your spouse? Yes No ____.</p> <p>Would you welcome helpful information on ways to handle grief? Yes ____ No ____.</p>
36 spiritual			<p>It isn't death that scares me -- its dying.</p>	<p>Have you faced and examined the meaning of your own death and its implications? Yes No ____.</p> <p>Have these reflections helped you to live a richer life in the here and now? Yes ____ No ____.</p>
39 spiritual			<p>Some fear.</p>	<p>Do you have an abiding assurance of God's continuing love for you? Yes ____ No ____.</p>

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
4 social	60-64	Learning....cooking, art, crafts, lapidary and Liberal Arts courses. Physical fitness classes where the facilities are free(no charge). Yes - 4.	Learning....woodwork, china painting, and music. Not sure, but I would like something. No transportation (answer to many).	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning_____, or in teaching_____?
5 social		Disneyland, Knotts Berry Farm, Museums, Art Galleries, San Diego and Los Angeles zoos. Mexico, Huntington Park Library, Lion Country Safari, Tejuana, Big Bear Lake.		As the University bus tours begins its new season, what places of interest would you like to see?
11 social		Yes.....Social Security benefits change so much....updated information would be appreciated.		Do you have problems understanding the Social Security benefits, and would an explanation by a qualified person be beneficial to you? Yes ____ No ____.
17 social		Yes.....but don't call it geriatric exercise. Sunday exercise program....still working.		For an hour a couple of mornings a week, would you welcome a guided exercise program tailored for you-- "Gentry Gym Geriatric Gymnastics?" Yes ____ No ____
18 social		Depends on the teacher.		Would you like opportunity for some in-depth Bible study classes? Yes ____ No ____.
25 spiritual		Library - reading. As long as I can be of help to others my life is full. Plan and promote community soul-winning projects. Offering activities, such as suggested above for the retired. Luncheons, meetings, sermons for those who share or shared common professional interest. Bible studies, communication.	Missionary endeavor would take care of most people's social needs.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
26 spiritual	60-64 comt'd	Perhaps more sharing in witnessing or service activities.	More prayer and study. Bible study groups, growth groups. Great now. I fight for time to read. One keeps too busy! I need to give Bible studies. I feel I am not the soul winner I should be. I know the end is near.	In what ways do you feel a need for spiritual growth and inspiration?
27 spiritual		Deacon - 3. Deacon; shrubbery and flowers.	Deaconess - 5.	In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon deaconess other . Secular ways such as: teach crafts garden with church shrubbery and Flowers other .
28 spiritual		Just a hearty hand shake - and good spiritual food in the regularly scheduled meetings....I don't feel the need for special attention or meetings for oldsters...let us be a part of the mainstream as long as we can....in other words--I don't like being categorized as old. Satisfied with current program - 3.	When a job is assigned - church be available for counsel as to how to handle problems. Perhaps a "thank you" when done well. Cake decorating....growth groups-terrific. We have a wonderful pastoral staff who are doing fine work.- 2.	In what way or ways could your church help you most right now?
29 spiritual		Yes - 8, No - 2.	Yes - 9, No - 2. My fault if I feel an inadequate sense of belonging.	Do you feel a real and adequate sense of belonging to your church? Yes No . If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?
30 social		I will supply that need and keep it updated so that it doesn't get stale. Work...study...church. Satisfying alternate values may take time. Now there is time for reading and thinking and developing new interests. Not applicable - 2. Helping others to learn about Jesus. We don't feel old and are working as hard and as satisfying as ever.	Learning accordion, knitting, gardening, picture collection, volunteer work, church work.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
31 social	60-64 cont'd	Enriching - 2, growing - 4, fear - 1 acceptable - 5, guilt - 1, grief - 3.	Enriching - 5, growing - 6, grief - 3, guilt - 1, fear - 2, acceptable - 2. I also have remorse.	Do you consider your emotional health: enriching ___ growing ___ acceptable ___ confusing ___ discouraging ___? Do you have some times of fear ___ guilt ___ or grief ___?
37 social		Present care is adequate. Have medical advice for minor ailments available with less red tape, long waiting periods, and cost.	I prefer preventive medicine.	How could you better be served regarding your health care?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
2 social	65-69		Yes...chaplain, yes...teacher.	Would you like information on short-term overseas appointment in the work of the church that would fit your experience, and present energy level? Yes <u> </u> No <u> </u> . Such as teacher, secretary, pastor, chaplain, builder, plumber, electrician, etc. <u> </u> .
4 social		Learning...3. How to get my work done. Spanish.	Something in nursing and car mechanics.	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning <u> </u> ; or in teaching <u> </u> ?
5 social		Sea world, Yosemite, Monument Valley, Grand Canyon, Palamar Observatory, Wild life Preserve, Queen Mary, Catalina, Disneyland.	Yosemite, Concerts - Music Center, Paul Getty Art, Art Museums, Desert, Palm Springs.	As the University bus tours begins its new season, what places of interest would you like to see?
12 social			Yes - biggest need of or at present.	Would you appreciate further expert advice on wills, estate planning, and other financial matters? Yes <u> </u> No <u> </u> .
14 social		Once a week social too frequent for me.	Perhaps, this is a great idea.	Would you like an informal social time in the afternoons at Fellowship Hall once a week? This might include a practical talk by an expert, light refreshments, table games, a pastoral staff member on hand to share. Yes <u> </u> No <u> </u>
19 social			How about members of orchestra for Senior Citizens.	Would you like to sing in a choir for Senior Citizens? Yes <u> </u> No <u> </u>
22 social			Yes - this is hard for a widow.... always the third wheel.	With the understanding that human beings are social beings and need to share their feelings verbally, do you sense the need for learning new ways of keeping open your channels of communication with other people? Yes <u> </u> No <u> </u>

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
25 spiritual	65-69 cont'd	Church socials. Doing very well now - 2. Sirs, it is nice of you to have conceived these nice ideas to help your members grow, more power to you, Sirs. We would like to do something for the church.	Church is doing a good work - 5. Social occasions for retirees. We would like to do something for the church.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual		Always need more time to study the Bible.	More spirit sermons. Mostly in my male-female relationships. To be close to God - to feel it.	In what ways do you feel a need for spiritual growth and inspiration?
27 spiritual		Deacon - 4. Help with SAC Clinics.	Deaconess - 3. Help with SAC clinics. I might help in one of the childrens divisions.	In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon deaconess other . Secular ways such as: teach carfts garden with church shrubbery and flowers other .
28 spiritual		It is doing a good job.	Prayer, financial help, legal advice. I am delighted with my Church. Free legal, and financial guidance, in addition to income tax. It is doing a good job - 3. Especially appreciate the night classes.	In what way or ways could your church help you most right now?
29 spiritual		Yes - 7.	Yes - 10.	Do you feel a real and adequate sense of belonging to your church? Yes No . If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
30 social	65-69 cont'd	Ability and time to help meet the needs in the neighborhood. Joy of teaching medical students. There is a shift of values - "things" don't mean as much.	I want to help people. Personal involvement. Enjoying the accomplishments of younger people. Friends, classical music, literature, family. There is a shift of values - "things" don't mean as much. Yes - have more to do than I can ever get done.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?
31 social		Enriching - 2, growing - 6, acceptable - 2.	Growing - 6, enriching - 4, fear - 2, guilt - 1, acceptable - 2.	Do you consider your emotional health: enriching ___ growing ___ acceptable ___ confusing ___ discouraging ___? Do you have some times of fear ___ guilt ___ or grief ___?
37 social		Adequate at present - 4.	It is lonely to eat alone. Exercise at School of Health. Lower costs at Loma Linda Medical Center, lower costs of medicine, and health foods.	How could you better be served regarding your health care?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
2 social	70-74	Chaplin (Santiago Schmidt)		Would you like information on short-term overseas appointment in the work of the church that would fit your experience, and present energy level? Yes ____ No ____ . Such as teacher, secretary, pastor, chaplain, builder, plumber, electrician, etc. _____.
4 social		Learning organic gardening, home repairs. Learning - 3	Learning how to study the Bible effectively. Learning - 4	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning _____, or in teaching _____?
5 social		Hearst Castle, Sea World, San Diego Zoo, Death Valley, Descanso Gardens.	Communications Center Thousand Oaks. Our mission in Mexico. Chinatown in Los Angeles and a Chinese meal.	As the University bus tours begins its new season, what places of interest would you like to see?
25 spiritual		I do not seem to know many in the church. Social calls.	By making suggestions as to what aged persons might do as active missionary work other than praying and giving.	In what ways so you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual		Get into "Home Health Education."	Directed Bible study. Do more active missionary work.	In what ways so you feel a need for spiritual growth and inspiration?
27 spiritual		Am now a choir member.		In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon ____ deaconess ____ other ____ . Secular ways such as: teach crafts ____ Garden with church shrubbery and flowers ____ other ____ .

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
28 spiritual	70-74 cont'd	Organize the Sabbath School in small classes..	Encourage the pastors, elders, deacons deaconesses to be more friendly in and about the church. Has a smile, a good morning, and a hand shake gone out of style?	In what way or ways could your church help you most right now?
29 spiritual		Yes - 5, No - 1.	Yes - 4, No - 4. Perhaps being contacted by visit or phone. I never shake hands with a single person. Kind of desolation!! Individuals, young and old, are lost in the crowd. More friendliness. Membership is so large.	Do you feel a real and adequate sense of belonging to your church? Yes ___ No ___ . If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?
30 social		Association with fellow-workers -- also with choir members, etc.	I'm still helping when I feel very much needed. Still giving and are happy in it.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?
31 social		Enriching - 2, growing - 1, acceptable - 6, fear - 1, guilt - 1, grief - 3.	Enriching - 2, acceptable - 3, discouraging - 2, fear - 2, guilt - 2, grief - 3.	Do you consider your emotional health: enriching ___ growing ___ acceptable ___ confusing ___ discouraging ___ ? Do you have some times of fear ___ guilt ___ or grief ___ ?
37 social		Find more time for out of doors activities. Go where the air is clean.	By having a family doctor and one who would also make house calls if necessary. A doctor one can enjoy - a real doctor - patient relationship with, and not be just a number or a statistic. Doing OK. I think it would be good to have doctors who would make housecalls within a limited area.	How could you better be served regarding your health care?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
2 social	75-79	Chaplain or pastor		Would you like information on short-term overseas appointment in the work of the church that would fit your experience, and present energy level? Yes ___ No ___. Much as teacher, secretary, pastor, chaplain, builder, plumber, electrician, etc.
4 social		(Arthur Huse, M.D. I needed, I am willing to help in any capacity I can.)	Bread making, nutrition, sewing, simple home treatments, furniture refinishing. Learning - 1.	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning _____ or in teaching ___?
5 social		Busch gardens, Marine Land.	Salton Sea, Borrego Springs, Rose Gardens, Griffith Park Observatory, Loma Linda Food Factory, Will Rogers home	As the University bus tours begins its new season, what places of interest would you like to see?
18 social		Would enjoy small group of men to study together as some of the ladies do.		Would you like opportunity for some in-depth Bible study classes? Yes ___ No ___.
25 spiritual		What is presently offered.	Short-term classes. Visit from the Pastoral Staff on occasions. Regular contact by Elders (even if by phone.) I am too busy to be lonesome. More study tailored to older people. More Bible and Testemonies and less human philosophy. More old time hymns and congregational singing.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual			Just taking more time for study and spiritual development, to be ready for "Jesus." I endeavor to keep an active program of Bible study. Personally would like to become better acquainted with our Pastor. Need especially an increase of simple faith and unquestionable obedience.	In what ways do you feel a need for spiritual growth and inspiration?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
27 spiritual	75-79 cont'd		No - 2. Mail literature Garden with Church shrubbery and flowers.	In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon deaconess other ____. Secular ways such as: teach crafts garden with church shrubbery and flowers ____ other ____.
28 spiritual		Encourage the pastors, elders, deacons, and deaconess to be more friendly in and about the church. Has a smile, a good morning, and a hand shake gone out of style. The Church is already offering us more than we have time and strength to take advantage of. We especially appreciate the Wednesday night classes.	I'm pleased the Church has invited me to serve as a deaconess and help in other ways. It gives me a feeling of belonging still being needed. Confidential counsel in some areas, and help in working out certain problems which are overwhelming. Daily telephone calls to check on my well being. In a continuing revival of simple godliness.	In what way or ways could your church help you most right now?
29 spiritual		Yes - 6, More friendliness.	Yes - 11, No - 3.	Do you feel a real and adequate sense of belonging to your church? Yes ____ No ____ If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?
30 social		Still giving and are happy in it.	Volunteering. Helping others. Doing for others, taking classes, committee work, entertaining. Just speaking of the love of Jesus to others. Gardening, sending literature to Mission field, visiting friends. Volunteer service in the same capacity as when paid full time.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
31 social	75-79 cont'd	Enriching - 1, growing - 4, acceptable - 2.	Enriching - 5, growing - 7, accepting - 5, discouraging - 2, guilt - 3, grief - 6.	Do you consider your emotional health: enriching growing acceptable confusing discouraging? Do you have some times of fear guilt or grief?
37 social		Doing OK - 2.	Exercise. Talks by qualified people on proper nutrition, care of eyes, ears, throat. Free tread mill test, blood pressure, diabetes test. M.D. willing to make house calls if necessary. By home health aides giving simple treatments.	How could you better be served regarding your health care?
43 social		Would like help on wills.		Do you occasionally wish you had legal counsel, but could not obtain it because of financial reasons? Yes No

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
1 social	80-84		Some form of organized transportation that one can call who does not own a car.	Do you feel you would benefit from a workshop conducted by the church on how to deal with problems of aging? Yes ___ No ___
3 service			If it is something within my ability.	Would you be interested in limited areas of service for the church and/or the community right here in Loma Linda? Yes ___ No ___
4 social			Learning.... flower arrangement, upholstery, typing, oil painting.	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning _____; or in teaching _____?
5 social			London Bridge, Pine Springs Ranch, some ocean beach, Sea World.	As the University bus tours begins its new season, what places of interest would you like to see?
25 spiritual		More Bible and Testemonies and less human philosophy. More old time hymn and congregational singing.	As envisioned in questions 18, 19, 22. An a visit at least once a month or in two months from a church officer who could kneel and pray with me or with whom I could share the burden of my soul.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual		Bible and Spirit of Prophecy study. While I am in trouble.	Prayer (weekly) meetings in lieu of weekly classes. Are attending weekly classes. More time for reading and studying.	In what ways do you feel a need for spiritual growth and inspiration?
27 spiritual		Garden with church shrubbery and flowers.		In what ways could you serve your church right now if you are not doing so? Spiritual ways such as: deacon ___ deaconess ___ other _____. Secular ways such as: teach crafts ___ garden with church shrubbery and flowers ___ other _____. 202

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
28 spiritual	80-84 cont'd		A visit from someone with whom I could talk and would understand my concerns of the present and my heartaches.	In what way or ways could your church help you most right now?
29 spiritual		Yes - 5, No - 0.	Yes - 4, No - 2.	Do you feel a real and adequate sense of belonging to your church? Yes <u> </u> No <u> </u> . If your answer is "no", what do you feel would be most helpful to have you sense a real belonging?
30 social		To help people to love the truth. Still active in various ways.	Making contributions to the cause of God to the best of my financial ability and other worthy causes and pray for them. Send literature to advertising materials that come in my mail. I should say I send the literature to the advertisers. Helping in the home. Serving, cooking, assisting friends.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?
37 social		By having a good Family Doctor -- who makes "house calls."		How could you better be served regarding your health care?

NUMBER OF QUESTION	AGE GROUP	MALE	FEMALE	QUESTION
4 social	85+		Teaching - 1, No - 3.	If hobby classes or other useful short-term courses were offered, what would you like to participate in learning _____; or in teaching _____?
5 social			Laguna Beach Art Center.	As the University bus tours begins its new season, what places of interest would you like to see?
25 spiritual			An occasional visit from one of the pastors once a year. I think it is doing all it can now.	In what ways do you think that your church could help you achieve a fuller potential in fulfilling your purpose and joy in living?
26 spiritual			Would enjoy a small group study in my neighborhood. (not easy to have)	In what ways do you feel a need for spiritual growth and inspiration?
29 spiritual			Yes - 4, No - 1.	Do you feel a real and adequate sense of belonging to your church? Yes _____ No _____. If your answer is "no", what do you feel would be most helpful to have your sense a real belonging?
30 social			Reading -- study -- Thankfulness that I had the privilege of doing Bible work 26 years. Often meet one with whom I study.	Are you discovering compensatory values in your present life style that have replaced other values you were once actively engaged in? Perhaps formerly you had influence over others, built products, helped others who needed what you could give. What values are satisfying to you now?

APPENDIX D - TABLES OF YES - NO RESPONSES

S O C I A L

Question	AGE	Sex	55-59		60-64		65-69		70-74		75-79		80-84		85+	
			Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
15		M	2		7	4	4	3	3	2	2	5	2	2		1
		F	2	7	5	5	7	3	5	3	5	9	3	2	1	2
16		M		3		11	1	7		8		8	1	4		1
		F	1	11	1	8	3	9	1	8	3	14		6		5
17		M		1	6	6		7	3	5	2	5	4	1		1
		F	3	9	4	6	3	8	5	4	8	6	3	2	2	2
18		M	3		7	3	3	1	4	2	6	1	4	1		
		F	8	4	8	2	9		5	3	13	4	5		2	2
19		M		3	1	11	1	6		8		7	1	4		1
		F	1	12		9	2	6	1	7	2	13	4	2		4
22		M	3	1	5	7	3	4	4	2	3	3	3	2		
		F	2	11	7	4	7	3	5	2	9	6	3	1	2	3
23		M		3		11		8	1	6		7	1	4		1
		F	2	9	1	10	1	8	2	6	1	13		5		5
33		M				4		2								
		F		2		2						1				

Thinking of recreational times suited to your tastes and abilities, would you be interested in participating? Yes No

Do you personally find that adequate housing is a serious problem for you? Yes No

For an hour a couple of mornings a week, would you welcome a guided exercise program tailored for you -- "Gentry Gym Geriatric Gymnastics?" Yes No

Would you like opportunity for some in-depth Bible study classes? Yes No

Would you like to sing in a choir for Senior Citizens? Yes No

With the understanding that human beings are social beings and need to share their feelings verbally, do you sense the need for learning new ways of keeping open your channels of communication with other people? Yes No

For some, the sense of loneliness seems unbearable and the time ahead seems full of nothing but emptiness -- does loneliness, persistent depression and persistent moodiness concern you? Yes No

Do you find that on occasions your energy is absorbed in a sense of loss of powers you once took for granted? Mental Physical Emotional

		S O C I A L													
Question	AGE	55-59		60-64		65-69		70-74		75-79		80-84		85+	
	Sex	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
38	M	2	2	11		7		8		8		6		1	
	F	10		9	1	11		7		6	4	5	1	4	1
41	M	3	1	9	2	8		6	1	8		6		1	
	F	10		10	1	11		7		14	1	5		4	1
42	M	1	2	8	3	2	6	3	5	5	3		4	1	
	F	10	1	9	2	6	3	3	5	1	12	1	5		5
43	M		2	5	6	3	5	2	6		6	2	3		1
	F	1	8	2	5	4	7	4	3	5	10	4	2		5
45	M		3	1	11		8	1	4	1	5	1	3		1
	F	1	9	1	10	1	10	2	5	7	9	3	3	2	3
47	M	rent 1	own 3	rent 4	own 9	rent 1	own 7	rent 1	own 6	rent 1	own 8	rent 2	own 2	rent 1	own 1
	F	3	7	3	8	4	7	1	7	2	5	1	5	2	3

Do you feel that you use your leisure time in a satisfying way? Yes No

Do you maintain a feeling of continuing usefulness? Yes No

Do you have part-time employment? Yes No

Do you occasionally wish you had legal counsel, but could not obtain it because of financial reasons? Yes No

Does your eyesight bother you to the point that you can no longer read to the extent you once could? Yes No

Which of the following describe your present living conditions in housing? Rent Own home

S E R V I C E

notion 3	AGE	55-59		60-64		65-69		70-74		75-79		80-84		85+	
		Sex		Yes		No		Yes		No		Yes		No	
		M	F	4	9	8	3	6	2	5	2	2	4	3	1
6	M	4		3	7	3	3	6	2	1	5	3	1		
	F	3	7	5	4	2	8	3	4	7	6	1	1	2	2
7	M	2	1	3	5	2	2	5	3	1	2	3	1		
	F	3	4	6	3	5	4	3	1	9	4	1	1	1	1
20	M	1	2	1	9	3	5	3	5		7	1	4		1
	F	2	10	3	8	3	8	1	7	2	12		5	1	2
21	M		3	2	8		6		8		6	2	3		1
	F	1	11	3	8	2	9	1	6	4	9		5		3
44	M	4		12		6	1	5	4	8		3	2	1	
	F	11		10	1	8	2	4	4	13	5	4	2	2	3
48	M		4		10		7		7		6		1	4	1
	F		11	1	8		10	2	4	1	12	1	5		4

Would you be interested in limited areas of service for the church and/or the community right here in Loma Linda? Yes No

If a forum were created in which older members could voice their input of ideas, and plans on a variety of subjects, would you welcome this, and participate in this? Yes No

Would you like to extend such a forum to include younger persons communicating cross-generationally their convictions too? Yes No

Would you be interested in being a "grandparent" to a grandparentless small child? Yes No

On a part-time basis of convenience to you, would you be willing to serve as a Teacher's Aide in our Elementary school? Yes No

Do you drive your own car? Yes No

Do you have a need of contact with someone by telephone? Yes No
If so, call 796-9161

S O C I A L

Question	AGE	55-59		60-64		65-69		70-74		75-79		80-84		85+	
		Sex		Yes		No		Yes		No		Yes		No	
		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
1	M	3		5	7	4	3	4	4	2	6	1	2	1	
	F	3	8	6	5	8	4	4	3	6	8	4	1	1	4
2	M	2	2	7	5		8	1	7	1	4	1	3		1
	F	1	9	3	6	3	8		8	2	11		4		5
3	M	4		4	8	3	3	6	1	2	5	4	1		
	F	1	10	5	6	6	4	4	2	8	6	4	1	4	1
9	M	1		2	3			1	1	2	3	1	1		
	F	1	4		1	2	1		1	2	4	1	3		2
10	M		2	3	5		5	3	3	2	4	3	2		
	F	3	6	3	3	6	2	6	2	9	7	3	2	4	
11	M	1	1	7	3	1	6	4	3	1	7	2	2		
	F	6	6	5	4	6	3	1	5	8	5	3	2		
12	M	1	2	5	7	2	4	4	3	2	6	3	2		1
	F	7	5	4	4	6	4	2	4	7	7	4	2		4
13	M	1	1	4	3	1	2	3		2	5	3	2		1
	F	2	8	5	3	3	3	2	2	5	7		3	1	3
14	M	1	1	6	5	3	1	4	1	3	3	3	2		1
	F	3	8	3	5	7	1	6	2	8	8	2	3	4	

Do you feel you would benefit from a workshop conducted by the church on how to deal with problems of aging? Yes No

Would you like information on short-term overseas appointment in the work of the church that would fit your experience, and present energy level? Yes No Such as teacher, pastor, builder, etc. Would you welcome a clarification of the meaning of "old" by the church? Yes No

Would you, if a recent widow, or widower, be interested in some invaluable ways of adjusting to your new life? Yes No

Would you welcome some exciting and refreshing tips on "nutritional cooking for one"? Yes No

Do you have problems understanding the Social Security benefits, and would an explanation by a qualified person be beneficial to you? Yes No

Would you appreciate further expert advice on wills, estate planning, and other financial matters? Yes No

Should you move closer to your children? Would you like to know what some of the options are you may not have thought about? Yes No

Would you like an informal social time in the afternoons at Fellowship Hall once a week? This might include a practical talk by an expert, light refreshments, table games, a pastoral staff member on hand to share. Yes No

S P I R I T U A L

Question	AGE	Sex	55-59		60-64		65-69		70-74		75-79		80-84		85+	
			Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
32		M	4		12	1	8		6		8		5		1	
		F	9		10		11		7		17		6		4	
34		M	2				2		2							
		F	6													
35		M	2		5	1	1	3	6	1	2	2	3	1		
		F	6	4	6	1	8	1	5		7	5	1		3	1
36		M	3	1	9	1	6	1	7	1	5		5		1	
		F	19	1	14	1	9	7	9	1	15		5		4	
39		M	3	1	11	1	8		8		7		6		1	
		F	11		10		12		8		13		6		5	
40		M	3		10	1	8		7		8		4		1	
		F	9	1	10		12		8		14		5		4	
		M														
		F														
		M														
		F														
		M														
		F														

Do you find that your faith in God is your main strength in possessing a spirit of forgiveness and overcoming bitterness or frustration?
Yes No

If there has been a real loss in your life, how do you deal with this? Deny it Give up
Partly accept Partly resign Partly deny
Partly overcome If you checked the last one, do you find as a result that you have more energy to invest in a variety of ways in your life?
Yes No

If married, have you attempted to face to some degree the loss of your spouse? Yes No
Would you welcome helpful information on ways to handle grief? Yes No

Have you faced and examined the meaning of your own death and its implications? Yes No . Have these reflections helped you to live a richer life in the here and now? Yes No
Do you have an abiding assurance of God's continuing love for you? Yes No

Do you maintain a sense of constancy in the grace of Jesus Christ for time and eternity?
Yes No

APPENDIX E

MODEL OF VOLUNTEER TRAINING PROGRAM

VOLUNTEER TRAINING WORKSHEET

Instructions: Fill in the spaces in this workbook each time you hold a volunteer training event. This will help insure you have made complete preparation for your training program.

1. Briefly state the need for training: _____

2. How many will be trained? _____ What kind of people will be trained?

3. How long should the training last? _____
4. What are the objectives of the training? _____

5. Who will conduct training? _____
6. What is the current skills level of those to be trained? _____

7. What skill/topics will be taught? _____
8. What printed resources will be needed?
 _____ publications of organization
 _____ other books & pamphlets
 _____ displays and charts
 _____ information brought to class by individuals
 _____ training manual
 _____ other (specify _____)
9. What audio-visual aids will be used in the training?

_____ Flip charts	_____ Preprinted graphs, charts, etc.
_____ Overhead projector	Specify: _____
_____ Sound/Slide show	_____
_____ Filmstrip	_____
_____ Movies	_____
_____ Audio tape	_____
_____ Video tape	_____
_____ Chalk board	_____ other (specify) _____

SPECIFIC STEPS IN TRAINING VOLUNTEERS

Clinical Pastoral Education uses the principle of peer evaluation in its procedures of verbatim and discussions. It is built on the proposition that certain skills have been both modeled and learned, and then integrated into the person's growing knowledge of himself. These skills are applied in particular actual settings of person-to-person helping contacts. Truax and Carkhuff have identified certain central qualities that a helping person should possess to actually be helpful. These are listed in the order of their sequential importance: genuineness, warmth, and empathetic understanding. [Charles B. Truax, & Robert R. Carkhuff, Toward Effective Counseling and Psychotherapy (Chicago: Aldine, 1967), p. 32]. Certainly throughout the training period, those instructing should constantly be modeling these three qualities in their interpersonal relationships. Danish and Hauer go on to suggest certain basic instructional principles that have been identified by psychologists and educators as valuable in order to effectively teach certain skills:

1. Identifying explicit behavioral objectives.
2. Practice or application of skills to be learned.
3. Self-learning by group discussions.
4. Rationale for learning (understanding of importance of certain skills).
5. Sequential presentation (learning concept A before concept B).
6. Active trainee participation.
7. The use of modeling.
8. The use of immediate feedback concerning the appropriateness of trainee responses. [Steven J. Danish & Allen L Hauer, Helping Skills: a basic training program — A leaders Manual (New York: Behavioral, 1973), p. 2]

The essential core of the principles of the person becoming an effective helper of persons again emphasizes what was suggested in the opening sentences of this section, that effective learning involves: "(1) acquiring a conceptual understanding of the components of the skill

(knowledge); (2) viewing others demonstrate the various aspects of the skill (modeling); and (3) an opportunity to use the skill (practice)" (Ibid.) These two authors also point out six separate stages, each of which attempt to integrate these three basic aspects necessary for effective helping. The following material is adapted from Steven J. Danish & Allen L. Hauer Helping Skills: A Basic Training Program -- Trainees Workbook (New York: Behavioral, 1976). These six stages are to be further adapted in training persons as volunteers in the three special programs modeled in the appendix.

STAGE I. UNDERSTANDING YOUR NEEDS TO BE A HELPER:

THE GOAL: To become aware of one's need for being a helper.

THE RATIONALE: The first goal is a skill which upon achievement should provide one with an increased understanding of oneself and, in turn, should be the means of growing into an effective helper. One should be sensitive to his motivations for helping. Who one is, and why one wants to help people influences what happens in a helping relationship.

ATTAINMENT LEVEL: To discuss one's motivation for being a people-helper as honestly as possible.

PROCEDURE" As a group, discuss the implications of talking about oneself; for example, what kind of reaction do you have to talking about yourself? Discuss in dyads each other's reasons for wanting to become a helper.

HOMEWORK: Read over Stage I, especially the evaluation of attainment level. Read furnished material written by others on their needs to help. Meet with someone not in the group and discuss your needs and motivations for helping. Read assignment and description of Stage II.

EVALUATION OF ATTAINMENT LEVEL: There are two criteria involved in the attainment level; (1) your own understanding of your needs to be a helper, and (2) your ability to communicate clearly these needs to another. Both partners of the dyad will express their perceptions of how well each is aware of and understanding their individual needs, and the ability to communicate them to others.

STAGE II. USING EFFECTIVE NONVERBAL BEHAVIOR:

GOAL: To exhibit good non-verbal behavior in interpersonal situations.

RATIONALE: Good attention is a necessary component for good communication. The purpose of this stage is to help you make the most of your ability by assisting you in the development of the skills necessary in helping others.

DEFINITIONS: Good eye contact consists of looking at another individual when he/she is talking to you or when you are talking to him/her. Poor eye contact is demonstrated when one never looks at another person: or staring at him/her constantly and blankly; and looking away from him/her as soon as he/she looks at you. Postural position includes sitting with one's body facing another person, being responsive facially in the course of the conversation. Good verbal quality includes a pleasant, interested tone in the voice, the voice being a proper and congruent part of the emotional experience.

ATTAINMENT LEVEL: is to be able to identify and tell the difference between the components of good and poor attending behavior, and to be able to use good attending behavior.

PROCEDURE: Meet in small groups of 4-6 to express emotional concepts

non-verbally. The person in charge will assign an emotion for each person of the group to express non-verbally. (A partial list of such emotions might be: hate, despair, trust, love, joy, anxiety, uncertainty, frustration, embarrassment, anger, disinterest and hostility.) These expressions of the assigned emotion are to be by gestures and other non-verbal communications. The other members of the group are to guess what each emotion is being expressed non-verbally.

Also as a group consider the make-up by definition of good and poor attending behavior and their implications in the helping relationship. Then meet in dyads and discuss how effectively one perceives his attending behavior to be. Observe models using both good and poor attending behavior, and discuss the implications of each.

EVALUATION OF ATTAINMENT LEVEL: Meet in triads. One person should take the role of discussant, the second the listener, and the third the observer. The discussant should converse with the listener on any topic he/she wishes. Following the interaction, the observer and listener should provide feedback to the discussant on his/her attending behavior, and the observer and discussant provide feedback to the listener on his/her attending behavior. Each individual should have an opportunity to play each role. Each of these role play experiences serve as an evaluation experience for oneself and as seen by each of the other participants.

STAGE III. USING EFFECTIVE VERBAL BEHAVIOR:

GOAL: To exhibit effective verbal response behavior in interpersonal situations. Effective verbal response is the ability to accurately distinguish and use different categories of response. There are two major types: continuing and leading.

RATIONALE: Just as good non-verbal attending behavior is a necessary component for good communication, so is effective verbal behavior. By contrast, it is extremely difficult to establish a meaningful relationship with another without effective verbal communication. No one will accept your help if he/she doesn't trust or relate to you. If you cannot communicate with him/her, your relationship will be poor. What one says and how he/she says it will play an important part in establishing a relationship.

RESPONSE TYPES:

1. CONTINUING RESPONSES:

These kinds of responses serve two purposes. The first is as a reinforcer for a person to continue talking. This may be non-verbally by a smile, or a nod of the head; or verbally by, "I see", or "I think I understand", etc. The second purpose of continuing responses is to help the helpee clarify what he/she is saying, and to provide him/her with an understanding of his/her problems by helping him/her hear what he/she is saying to him/herself. Examples of continuing responses can be modeled, as can the presentations of guidelines for making effective continuing responses.

ATTAINMENT LEVEL FOR CONTINUING RESPONSES: (1) Be able to identify the different continuing responses, (2) be able to use the different continuing

responses, and (3) as a part of learning to use effective responses, be able to recognize the general feeling states of others.

PROCEDURE: As a group, discuss the definitions and uses of continuing responses, and listen to a series of helper-helpee interactions, and identify the helper's continuing responses. In triads, listen to a series of helpee statements. Write down different content responses to the statements. Role playing in the different aspects can be shared around the triad, such as helpee, helper using statements and responses.

EVALUATION OF ATTAINMENT LEVEL: Listen to models and identify their various continuing responses. You should be able to identify correctly the majority of the responses. In triads, each person will be asked to respond to another by using all the continuing responses in a modified role playing situation--such as helper, helpee, and observer. Consistency of evaluation of oneself and of others will relate the level of attainment, and indicate the value of continued practice.

2. LEADING RESPONSES:

Leading responses change the nature of the helping relationship. When continuing responses are used, the responsibility for the direction of the discussion rests with the helpee. The helper acts as a sounding board or mirror. By contrast, leading responses put more responsibility for change on the helper. The goal of these responses is mainly behavior change, and to a lesser degree, understanding. A special caution for the helper is that he must have listened sufficiently to the helpee so that he understands the problem and can be helpful. This will include the procedures of influencing, advice giving, and questioning.

ATTAINMENT LEVEL: This is to be able to identify the different leading

responses, and to be able to use the different leading responses.

PROCEDURE: As a group discuss the definitions and uses of leading responses and listen to a series of helper-helpee interactions to identify the helper's leading responses. In triads listen to a series of helpee statements and then write down different leading responses to the statements. With the help of the other members of the triad one will be enabled to determine whether or not his responses are effective.

EVALUATION OF ATTAINMENT LEVEL: Listen to models and identify their various leading responses. You should be able to identify the majority of the responses. In triads, each person will be asked to respond to another by using all of the leading responses in a modified role playing situation—once again exchanging roles from helper to helpee and to observer. This will be accompanied by evaluations on each role by each person in the triad. Identify the responses one needs to improve upon and continue to practice until the level of attainment increases.

STAGE IV. USING EFFECTIVE SELF INVOLVING BEHAVIOR:

GOAL: To exhibit effective self-involving behavior.

RATIONALE: Another important skill which facilitates a helping relationship is the helper's own interpersonal functioning, that is his/her ability to be a human and to convey this to the helpee. One valuable way to convey this humanness is to allow someone to get to know you and to involve yourself in a meaningful interaction with him/her. There are measured indications that helpees are willing to let you know them in direct proportion to your willingness to let them know you. This is to say that your effectiveness in self involvement becomes a model and im-

petus for the helpee to relate to you (and others) in a personal way.

DEFINITION: Self-involving behavior that is effective is a two part process. First, the effective self-involver responds with his personal reactions to some behavior, attitudes, or verbalizations that are expressed by the helpee. For example, these reactions usually take the form of communicating responses to the helpee such as: "I feel (this way) about (you, what you've said, what you've done)." These responses are expressions of the helper's feelings. The second part of effective self-involving behavior is that of expressing the reasons for the helper's feelings ("I feel (this way) because . . ."). These reasons often relate to the personal experiences or past history of the helper. It is expected that these responses would be in proper perspective and that the responses be appropriate and facilitating as they deal directly with the problems and feelings of others and with your feelings and reactions.

GUIDELINES FOR EFFECTIVE SELF INVOLVING RESPONSES:

Self involving statements are usually feeling statements rather than belief or thought statements. Self involving statements are direct reports of feelings and emotions as opposed to indirect reports. These are personalized and active, (I feel, I care, I want). Self involving statements are concerned with feelings and emotions, not intellectualizations about feelings and emotions. Self involving statements focus on present feelings and emotions rather than past feelings and emotions.

ATTAINMENT LEVEL: To become aware of your present level of self involving behavior, and to increase your level of effective self involving behavior. To understand and increase as suggested above is best accomplished by directed practice as a helper.

PROCEDURE: Discuss as a group the implications of your level of self-involving behavior and its effect on the helping relationship. In dyads, choose an item neither has previously discussed, and interact with each other about the item by expressing personal feeling in relation to it. Use the guidelines above to examine the effectiveness of what happens. Observe models using both high and low levels of attainment in self-involving behavior. Be especially aware of the two parts: reactions and reasons.

EVALUATION OF ATTAINMENT LEVEL: Go over the Behavioral Checklist in giving your own reactions. and then ask the partner of your dyad to give his evaluation on the Checklist. Compare the two for discrepancies, and practice on the level of low attainment.

STAGE V. UNDERSTANDING OTHERS' COMMUNICATION:

GOAL: To learn to listen effectively and accurately understand others' communications.

RATIONALE: The importance of being able to understand someone well cannot be overstated. It is essential that the helper listen, observe, and feel what the other person is communicating. Understanding is listening to the words, hearing how they are spoken, and knowing who is speaking them.

LEARNING HOW TO EFFECTIVELY UNDERSTAND OTHERS' COMMUNICATION:

First of all good understanding involves observing what one does; hearing what one says and how one says it; feeling how one feels; and sensing what one has not said but wishes to say. There are valuable characteristics of good understanding: Be aware of non-verbal, verbal behavior and

the types of verbal responses; verbal quality and self involving behavior; to be aware of all of these as seen in others. Another characteristic of good understanding is to be aware of and make use of the first impressions you have of others. A further characteristic of good understanding is to avoid imposing your situation, behavior, and feelings on those of the individual to whom you are listening. Effective understanding recognizes the differences as well as similarities between people. Then a final characteristic is to assume nothing. That is to say, distinguish between what a person says about what he does (what has happened) and what he does do (what really happened). It is not being suggested that you not trust the person, but that you be aware that discrepancies may exist between perception of reality and reality itself. The listener should focus on reality.

MODEL OF EFFECTIVE UNDERSTANDING: An understanding guide is a Behavior Index in the "trainee's workbook" which lists a number of behaviors that are divided into several categories. This index helps one observe other persons' behaviors, and then also helps one to organize these behaviors in a meaningful way as an overall picture. One can even do some impression testing by asking, "What is this person saying to me? and behaviorally, what is this person communicating to me?" Never forget that understanding another person is an ongoing process.

ATTAINMENT LEVEL: To be aware of the various behaviors noted in the Index suggested, that is non-verbal behavior, type of verbal response, voice quality, etc., which persons use in communicating. Also, to learn to translate these behaviors into a list of shorthand descriptors as noted in the Descriptive Organizers. And finally, to identify your

feelings and reactions toward the individual as a result of your completing the Impression Testing section in the "trainee's workbook."

STAGE VI. ESTABLISHING HELPING RELATIONSHIPS:

GOAL: To learn to establish effective helping relationships.

RATIONALE: The focus is on the integration and use of all of the skills used in the stages up until now in order to interact in the most helpful way with another person. Of course, this encompasses practice and fulfillment as they are brought together in you (your personality, potential, caring, etc.), all of which expresses that you are the best thing you have going in an interaction with another, and all that has been learned during the past stages or sessions enhances what you already were. Try to integrate then what you've learned into your basic style of interacting. Remember there are neither "right" ways nor mistakes: each of us does things a little differently using a basic series of skills. The only mistake you can really make is to do nothing for fear of making a mistake.

CHARACTERISTICS OF HELPING INTERACTIONS:

Especially during the early part of the time of first interacting with another person, attention should be focused on two skills: understanding and communicating that very understanding to the other person. It is not enough to assume that passive understanding is enough, one must let the other person know that you are with him/her, and that you understand what he/she is saying and feeling. Some suggestive ways a person might verbally communicate with another person are:

1. By asking closed-ended and abstract questions.
2. By criticizing him/her.
3. By dismissing the problem or feelings of the other person.
4. By offering immediate and pat solutions.

5. By focusing your responses on the feelings and problems of the other person.
 - a. Are you saying (feeling) . . .
 - b. Do I understand that you mean (feel) . . .
 - c. It sounds like you are saying (feeling) . . .
6. By conveying your understanding and acceptance of the other person's feelings and concerns.
 - a. I understand how you feel.
 - b. I feel as if I know what you're saying (feeling).
7. By expressing your own feelings or relating personal experiences relevant to the other person's concerns.
 - a. I can understand you're hurt; I would feel the same way.
 - b. What you're saying makes me feel (happy, sad, angry, etc.).

As can be assured, the last three of these responses are much more effective in helping situations. Certainly it is easier to use the first four as pat and simple solutions. The emphasis here is on the importance of communicating your "witness" to the other person both verbally and non-verbally, and to do so with genuineness and warmth.

ATTAINMENT LEVEL: It is to use effective non-verbal behavior in establishing helping relationships. Also it is to be able to interact with another in a manner which verbally communicates an understanding of the other person's concerns. It is to interact in a helpful manner.

PROCEDURE: As a group discuss the implications and processes of establishing effective helping relationships. A valuable procedure is to interact in dyads with one individual being the helper and the other the helpee. The topic of communication should be a real concern the helpee has for one of varieties of self involving items shown in Stage IV. The interaction should focus on real feelings and events--not just role playing. Then exchange roles. Observe models interacting in real ways about real issues, and then practice in dyads again. Attempt to improve the different skills and make them ever more effective.

EVALUATION OF ATTAINMENT LEVEL: In order to evaluate progress use the Behavioral Checklist, and then discuss, both your own evaluation in the

Checklist and your dyadic partner's evaluation. Note whether or not there is a reasonable degree of consistency between your two evaluations. At each of these occasions of evaluations of the attainment level, the trainer, or teacher can be helpful as an observer. Areas of improvement in each case will be noted and practiced with another group member.

Each of these stages, or classroom experiences are to be done for a period of time that is adequate to accomplish the goal for each session. This can usually be done in two to two-and-a-half hours. The goals for each session are: to receive didactic instruction, to view a modeling of the instruction, to practice what has been seen and heard, in dyads and in triads; and finally, to evaluate each other's skill performance. A definite amount of homework is assigned to each person to practice during the time between sessions or stages. An example of a homework assignment might be: (1) Reread for the next stage the goal, the rationale, the definitions, the attainment level, and the procedure instructions for that particular stage. (2) Complete writing answers to the questions in the evaluation of attainment level—these are to be handed in. (3) Observe the good and poor attending behavior of others. (4) Practice communicating with others both verbally and non-verbally during the week.

Enough time is allowed during the opening part of each of the sessions to demonstrate the results of the homework practice. This is followed with time for peer evaluation in dyads. Performance guidelines have been developed that are a proven source of help to be used at the time of peer evaluation. Some of the things to be looked for in the evaluation of an attainment level are: "(1) The degree of awareness of one's present performance; (2) the skill level exhibited in the homework; (3) the degree of awareness of one's present level of the

skills; (4) the degree of one's understanding of how to improve his skill level; and (5) the specificity of and commitment to complete one's plans for improving on the skill." [Danish & Hauer, . . . Leader's Manual, p. 67]. Perhaps it goes without saying, but it should nevertheless be emphasized, that the trainees should be as honest as possible in evaluating themselves, and in evaluating each other in the dyads and triads.

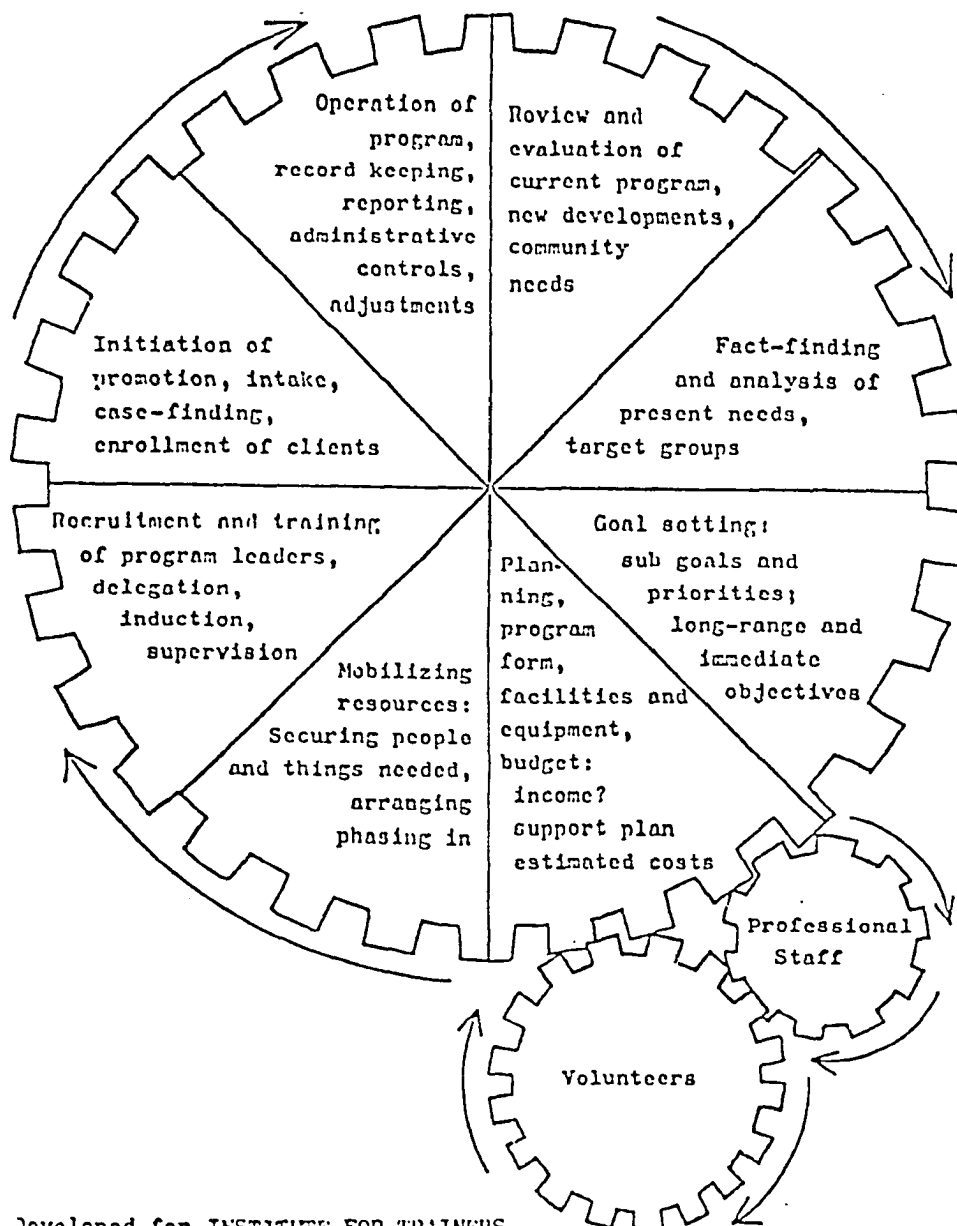
In the very process of this training procedure, the principle of actually being a helper of persons is being put to the genuine test, and the rewards of growth are experienced by the participants.

Another very valuable experience in this training procedure is realized in its practice, and that is the sharpening of the skills of both listening and expression. Both of these skills are integral to all person-to-person helping relationships. And when there is joined with these skills an increasing ability to be genuine, and warm, and to have empathetic understanding, then the basic foundation is laid in training that will help equip a person to serve as a volunteer in a great many capacities.

It is to be assumed that each of the six stages noted above will be adapted to the specific skills for which one is being trained, whether in the areas of Service Concerns, Social Activities, of Lifetime Learning—the various models that will follow in the appendix of this presentation.

APPENDIX F - DIAGRAM OF PLACE OF VOLUNTEERS IN ORGANIZATION

Figure 10. The Program Development Process



Developed for INSTITUTE FOR TRAINERS
Dorothy McAdam
Harriet Naylor
National Board YWCA

Techniques and Their Uses

the sequence gets everyone "out of gear." As the concept is first presented, the captions in the pie won't mean much. But after the course, when used in summary, the interrelationships of persons and tasks to the whole program fall into place. All the principles of involvement in decision-making come alive. The philosophy of program furnishes criteria for judgment. A ten-session course might look like the one included here.

Once the learners take hold of this sequential concept, individuals or teams can be given assignments to make a realistic plan including the budgeting and designing the training for the leadership. The exchange of these findings meets the need to take home some

A COURSE FOR BOARD MEMBERS

THE PROGRAM DEVELOPMENT PROCESS

Purpose: To develop an administrative perspective and skills required for agency policy determination

Session I. Program Planning as a Board Responsibility

	Teach by:	Need:
A. The cycle of program development	Lecture	Flannelgraph
B. Board responsibilities for leadership		
1) agency direction, community perspective	Discussion	Blackboard
2) policies and plans		
3) program support		
C. Staff role	Small groups with individual staff members	Job description
1) field analysis, special knowledge		
2) policy development, implementation		
3) administration and execution		
D. Committee responsibilities	Panel of chairmen	Annual reports Committee manuals
1) research about needs, field or interest		
2) Recommending projects, goals, priorities		
3) Review of all program		Agency calendar, Individual blank calendars
4) Reporting to Board, community		
E. Schedule—Timing and Phasing	Discussion	

Session II. The Review and Evaluation Function

A. Fact gathering about current situations	Symposium	Committee chairman, Program staff, Community leaders, Survey replies
1) from committees	Reports	
2) from staff	Interviews	
3) from community	Assignments to groups	
4) from affiliates, branches, etc.	Agency reports	

APPENDIX G**VOLUNTEER INFORMATION FORMS**

VOLUNTEER APPLICATION FORM

227

Name _____ Job Desired (if known) _____

Address _____ Phone _____

City _____ State _____ Zip _____

Where do you work/study? _____ How many hours/week? _____

Education level (circle last year completed): Grade 5 6 7 8
High School 9 10 11 12; College 1 2 3 4 Graduate 1 2 3 4 5

Date of birth _____ Number of children _____

Previous volunteer experience _____

Have you ever worked for this organization before? _____ If so,
when and what did you do? _____

What kind of volunteer job do you want the most now? _____

Special training, skills or interests _____

Restrictions that might/will affect your availability for volunteer
work (family, work schedules, etc.) _____

Times available for volunteer work _____

Times not available _____

Where did you find out about our organization? _____

In case of emergency, notify _____

Relationship _____ Phone _____

Physician _____ Phone _____

ADVENTIST COMMUNITY TEAM SERVICES (ACTS)

228

24947 Prospect Street
Loma Linda, California 92354
(714) 796-9161

Date _____ Telephone _____

Name of Community Aide (Volunteer) _____

Address _____

Adventist Community Team Services consider your Community Aide (Volunteer) service very valuable. Your experience and knowledge can add to the staff's understanding of the person you are in contact with in a helping situation. Please complete the following information as a progress report or summary of your Community Aide services during the past.

Please check if you would like to discuss your progress with:

Director _____, Pastoral Advisor _____, Executive Committee Member _____.

Brief description of how you are doing with your assigned program:
(Progress, Problems, Suggestions)

Observations and comments:

Year you joined the ACTS Community Aide Staff _____

Total hours of Community Service _____

Total number of miles driven as Community Aide _____

Number of persons given services _____

Signature _____

NOTE: Please return this copy as soon as possible. If you have any questions regarding this questionnaire, please call me.

Thank you.

Addie Tarangle
Director

PROGRAMS:

EMERGENCY CLOTHING • EMERGENCY FOOD • BIG BROTHER/SISTER • COUNSELING • REFERRAL SERVICES
FOR SENIOR CITIZENS: CARE RING • DIAL-A-RIDE • MEALS ON WHEELS

Sponsored by the University Church

COMMUNITY AIDE TIME SHEET

229

Please fill in this sheet each time you work for the Adventist Community Team Services, (ACTS), and return it to 24949 Prospect, Loma Linda, CA 92354, at the end of each month. THANK YOU.

[illegible][illegible]

APPENDIX H

MODEL OF SOCIAL ACTIVITIES

- I. Purpose: fellowship—one indispensable ingredient essential to fun, pleasure, fulfillment.
- II. QUARTERLY SOCIAL PROGRAM—Model # 1
 - A. Step-by-step planning by Social Committee
 1. Time? Frequency? Announcements?
 2. Key attraction?
 3. Greeting & registration? (See Registration Form, Appendix)
 4. Master of Ceremonies?
 5. Social & recreational involvement?
 6. Method of encouraging warm fellowship?
 7. Transportation?
 8. Physical arrangement of rooms, decorations?
 9. Refreshments? Clean up?
 10. Sub-committees responsibilities for each of above?
 - B. Steps outlined by Social Committee of the University Church.
 1. To be on Sunday afternoons from 2-4:30.
 - (a) Announced by:
 - (1) Monthly, "Moments to Remember",
 - (2) Church Bulletin.
 2. Variety of special features—key to attraction & success.
 3. Hosts & hostesses for extending cordial greetings, and registration.
 4. Enthusiastic & cordial welcome by Thomas Bradley—M.C.
 5. Usually a mixer to begin.
 6. Music, an integral part of each program (usually secular, by artists, and community sing by the gathered group).
 7. Pastoral Advisor, and other committee members continually moving among people, warmly greeting the known, the unknown.
 8. (a) This modeling encourages many others to feel free to follow.
 (b) "Zippers"—persons selected to particularly bring newcomers and old timers together.
 9. Seating in informal semi-circle (not in straight formal lines).
 10. Committees within Social Committee:
 - (a) Table decorations
 - (b) Hosting
 - (c) Refreshments
 - (d) Program ideas
 - (e) Transportation
 - (f) Setting up before, and clean up afterwards

C. Sample programs:

1. Sunday, October 16, 1977

- (a) M. C. welcome, & mixer (geographical completion)
- (b) Program of Marimba music
- (c) Color motion picture on "Inland Passage to Alaska by steamship"
- (d) Old-time romantic & old-time favorite songs—community sing
- (e) Marvin Ponder, one of the ministers of the church, vocal music, own guitar accompaniment
- (f) Refreshments—fruit punch, cookies (sugar & sugar-free selection)
- (g) Conclusion—people leaving at time of their choice.

2. Sunday, December 11, 1977

- (a) "Spring, Summer, Fall, and Winter"—with color slides—pleasant, and memory-stirring opener
 - (1) Concluded the Winter scenes, all singing "I'm Dreaming of a White Christmas", Winter snow scene still on the screen
- (b) Game: "Putting the Beard on Santa Claus"
- (c) Game: "Name that Carol"
- (d) Vocal Chorale—local teenagers
- (e) Reading: "The Day I Met Jesus"
- (f) Community Sing: Christmas Carols
- (g) Reading: "The Journey of the Magi"
- (h) "Moment of Commitment"—two or three sentences of spiritual insight, moment of silence, brief prayer
- (i) Appearance of "Santa Claus"—and gift exchange
- (j) Refreshments (the refreshment tables attractively decorated with appropriate decor for season).

3. Sunday, March 26, 1978

- (a) Sing: National Anthem, & "Onward, Christian Soldiers"
- (b) Colored motion picture: "A Day in the Life of Bonnie Consolo"—inspiring story of young mother born without arms, yet who lives a rather "normal" life. Wave of gratitude.
- (c) Lyric-tenor, Ben Glanzer—singing program
- (d) Game: "Cutting the Cake"—glass of flour turned upside down, dime inserted in top; chosen people in turn with a sharp knife trimming sides of conically-shaped flour. Prize for one who cut longest without shattering cone.
- (e) EASTER PARADE: (Advance word: women to create own bonnets) —judging, special prizes.
 - (1) Prize-winning hats later displayed in local supermarket to large, appreciative audience

III. "UNIVERSITY CHURCH TOURS" - Model # 2

A. Purpose: To provide fellowship in a setting of travel, mutual enjoyment of natural scenery, and recreational areas.

B. Organized by Dean Walter Clark and tour committee

1. Step-by-step planning:
 - (a) Mode of travel--rent air-conditioned Roesch Buses
 - (1) Pro-rate costs of trip among the total number of available seats
 - (2) Individuals responsible for the payment of trip fee, and also for own meals, & personal purchases (if over-night: lodging in package price)
 - (b) Committee determines site, seasons' sequential trips; and relates places to seasons of year, i.e. summertime for Yosemite.
 - (c) Committee for Tours divide responsibility for follow-through:
 - (1) Bus arrangements
 - (2) Mass ticket purchases
 - (3) Lodging arrangements--if overnight
 - (4) Special interest features
 - (5) Eating accommodations
 - (6) Mailing of copy of Seasons Tour, church bulletin announcements

C. Survey: On the following page is a survey, sent to a large number, inviting choice

D. Benefits: Page beyond survey is summary showing growth, high interest areas by number of attendees

1. Not limited to University Church members, open to all who came - first come, first serve basis
2. Praise from participants, from relatives, and friends
3. Provides opportunities of really experiencing and being there - rather than only dreaming in loneliness at home

IV. SOCIAL MODELS BEING DEVELOPED AND TO BE DEVELOPED:

A. Parties

1. Hallowe'en costume party
2. National themes:
 - (a) Flag Day
 - (b) November "Peace Day"
 - (c) Statehood Admission Day.
 - (d)
 - (e)
3. School Days (Friday afternoon in country school)
4. Birthday parties (for persons in three month period concluding)
5. Taffy Pull
6. Christmas as celebrated 50 or 100 years ago.
7. "Gay Nineties" Fashion Show
8. Picnic in the Park
- 9.
- 10.

B. Yearly hobby shows

1. Handwork--quilts, crocheting, rock polishing, wood-working, wood-carving, applique, stenciling, lace, macrame, crewel.
2. Treasured books--Bibles, early church history, McGuffey Readers, Blue Back Spellers, hymnals, church yearbooks, Scrapbooks,

3. Oil, water color paintings
4. Travel photographs
5. Movies & slides
6. Recordings
7. Dolls—collections characterizing themes, etc.
8. Collections—stamps, buttons, old sheet music, coins, pitchers, old colored bottles, spoons, salt & peppers, book matches.

C. Yearly talent programs

- D. "Secret friend"—chosen in the fall (give gifts, cards, etc.)
—revealed in spring at banquet or special occasion

E. Drop-in social center

1. Location, and interior environment crucial
2. Purpose: to provide a place with inviting surroundings. Helps meet social needs on regular, dependable basis; adds variety sparkle; opportunities for pleasant associations and fulfillment.
3. Organization:
 - (a) Governing committee of the Center
 - (b) Sub-committees in charge of the following suggested activities:
4. Games:
 - (a) Table: Chinese Checkers, Scrabble, Caroms, Jigsaw puzzles, etc.
 - (b) Group: Simon Says, Charades, Camouflage, etc.
 - (c) Skill games: Ring Toss, pingpong, billiards, shuffleboard, etc. etc.
5. Arm-chair travel club
 - (a) movies, slides, national dress
6. Library
 - (a) Books
 - (b) Current periodicals
7. Periodic book reviews of important works of general interest
8. Hobbies—opportunity to work on (at same time teaching skill to those interested) value in association
 - (a) Ceramics
 - (b) Sewing
 - (c) Crochet
 - (d)
 - (e)
 - (f)
 - (g)
9. Refreshment bar

APPENDIX I

LIFETIME LEARNING MODEL

A. Need Assessment

1. Prediction, year 2000, $\frac{1}{4}$ of life = free time.
2. Developmental Tasks, and Preparation skills for adequately coping with these years.
3. Psychological finds - many with lack of life-satisfaction.
4. Fewer roles and reduced sense of status.
5. At own pace, can learn new things.
6. Awake new interests.
7. Patterns of interest defined.
8. Continuing intellectual needs must be met for fulfillment, self-esteem.
9. Research results of life-long learning.
10. Providing guidance for new emotional patterns.
11. Group methods and relation to mental health.
12. Helping to solve material, psychological and religious problems.
13. Not kill time in leisure, but find continuing meaning, growth.
14. Pleasure in learning and success.
15. Roadblocks to learning.
16. Learning to accept finitude - ultimate death.
17. Detach from things, rather than persons in preparation for death.
18. Urgent realization: living, not dying.

B. Committee

1. Composition
 - (a) Chairperson
 - (b) Co-chairperson
 - (c) Two to three persons of committee with educational background.
2. General Objective: To establish, organize, supervise and implement an effective, adequate Lifetime Learning program for Senior Citizens of the University Church.
 - (a) Satisfy interest ranges
 - (b) Plan for inner fulfillment of cultural and intellectual needs
 - (c) Bring sense of continuing purpose and meaning to own life
 - (d) Concurrently meet social and emotional needs
3. Specific Objectives:
 - (1) To provide lectures by experts on information needed basis.
 - (2) To provide workshop or seminar-type learning series for life-coping experiences.
 - (3) To provide a variety of Creativity Workshops.
4. Determine frequency of:
 - (a) Lectures
 - (b) Workshops or seminars
5. Plan for future lectures, workshops.
 - (a) Committee input

- (b) Community input by survey
 - (c) Consultation of resources (Bibliography)
 - 6. Arrange for specific lecturers, workshop leaders.
 - 7. Details of meeting place, time publicity.
 - 8. Negotiating establishment of AARP Chapter, and AARP's Lifetime Learning ideas.
- C. Lecture Programs
- Suggested topics and areas of interest for presentation by competent speakers at Senior Citizen groups.
- 1. Legal services; i.e., wills, estates.
 - 2. Social Security and Medicare.
 - 3. Consumer Buying Counsel.
 - 4. Financial Counsel re: hedges on inflation, investments, tax credits.
 - 5. Low-income Housing Provisions.
 - 6. Senior Citizen Resources.
 - 7. Development of Library (of special interest to the aging).
 - 8. Adventures in Learning - exciting benefits of.
 - 9. Values of Pastoral Counseling - Minister and lay resource persons.
 - 10. Intergenerational possibilities and benefits.
 - 11. Crime Prevention Assistance.
 - 12. Films on a Variety of Subjects.
 - 13. Periodic interesting Book Reviews.
 - 14. Insurance.
 - 15. Periodic World Affairs Review.
 - 16. Historical Highlights.
 - 17. On Guard against Fraud (Film "On Guard")
 - 18. Using Leisure Time in Volunteer Services.
 - 19. Protection Services (Police, Fire, Public Guardian, Small Claims Court)
 - 20. Recreational Opportunities.
 - 21. Driver education,
 - 22. Tax Benefits for older Americans - IRS (plus Property Tax Assistance).
 - 23. Car care.
 - 24. Sex and Senior Citizens.
 - 25. Psychology of Aging - To flee or face.
- D. Specialized Section on Health, as Wholeness, by learning and practice.
- 1. Nutrition - its importance, and Budget balancing.
 - 2. Dental Care.
 - 3. Physical Fitness - series.
 - 4. Mental and Emotional Health:
 - (a) Dealing with Change,
 - (b) Meeting Crisis and Conflict
 - (c) Keeping Stress in Balance
 - 5. Health-Care Services.
 - 6. First Aid and Personal Safety.
 - 7. Arthritis Management.
 - 8. Protect Your Sight.
 - 9. Hypertension and you.
 - 10. Heart Disease.
 - 11. Cancer.
 - 12. Arterio-sclerosis.
 - 13. Health Club Brochures.

E. Seminars or Workshops

1. Personal Growth: People lovers "Rescue of Self."
2. Personal Growth: World Literature.
3. Travel - San Bernardino Valley College, Redlands University, Grafton Hills College, Members Pictorial Travelogues.
Transportation to above.
4. The 3 thirties (years) (1) Life Preparation, (2) Production and Life Service, (3) Personal Development and Creative Living.
5. Using Leisure Time with Purpose.
6. Death and Dying.
7. Widowhood - Living alone.
8. Fullness of Life.
9. Friendship - Flowering of Relations.
10. Loneliness.
11. Group Process Benefits as illustrated in Relational Bible Study Groups.
12. Pre-Retirement Planning.

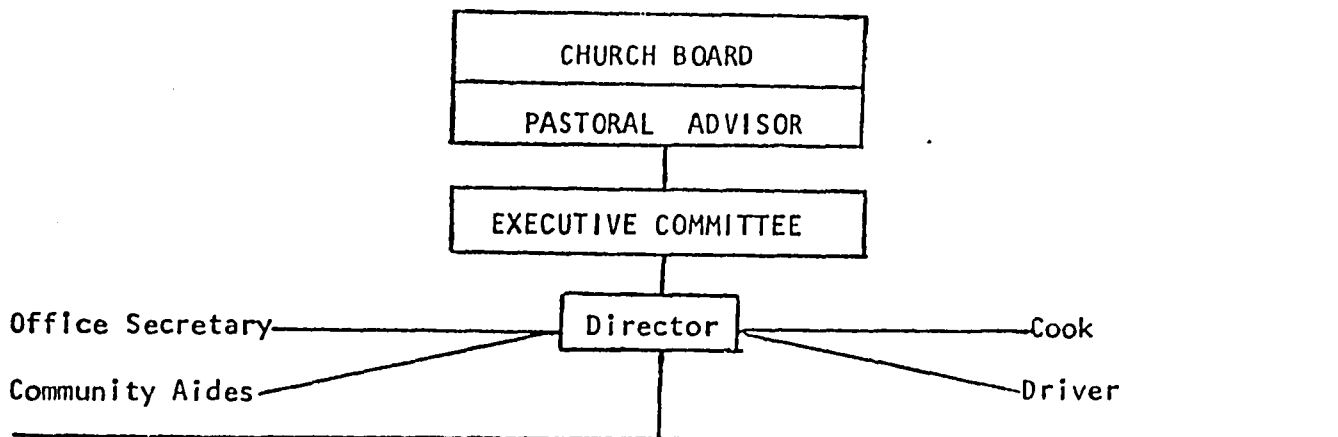
F. Observations

Questionnaires to determine: time, interests, and reactions to presently-operating programs for seniors.

Ask persons to be "listening posts" to learn of further interests and concerns of the congregation.

Lectures and teachers from senior citizens as much as possible.

SENIOR PROGRAMS AS SEEN IN FLOW CHART



Senior Programs of University Church through ACTS

Information and
Referrals

Casework
 (Problems & needs explored,
 clarified, and resources of
 agency and community assessed.)
 Emergency food
 Emergency clothing
 Child care
 Fix-it
 Job referrals
 Rental referrals

Senior Citizen
Programs

Meals on Wheels
 Care Ring
 Transportation
 Social gatherings
 Neighborhood Watch (in
 progress of
 development)
 Visitation by
 Senior Citizens
 (in progress of
 development)

Youth
Programs

Big Brother and
 Big Sister

Possible future programs when adequate space is available:

Counselling
 Homehealth aide classes
 Sewing, altering and mending classes
 Nutrition program for Senior Citizens
 Cooking classes
 Health Education classes

APPENDIX K

MODELS OF SERVICE CONCERNS

" Project Compassion"

Visitation Model

Visitors' Form

Information Gathering Form

Transportation Model

Nutrition Program

Care Ring

Frontispiece for Caller's Record Book

Registration Form

Homemakers

SSI-SSP-SSA

VISITATION MODEL

- A. Step by step development of Visitation program
 1. Unmet needs: (Needs Assessment results)
 - (a) Nursing homes
 - (b) Home bound
 - (c) Bereaved
 - (d) Friendless
 - (e) Fellowship
 2. Objectives
 3. Visitation staff and training of the staff
(volunteer and paid)
 4. Geographic area of visitation
 5. Frequency of visits
 6. Length of visits
 7. Resources for presenting problems during the visit
 8. Match visitor with unmet needs
 9. Respect that inherently belongs to person being visited
 10. Respect that inherently belongs to visitor

- B. Development of "Project Compassion" - program of University Church through Adventist Community Team Services, and Service Concerns Committee
 1. Objectives of Visitation.
 - (a) To enlist Volunteers from membership of the University Church to serve in programs for: increasing scope and impact of fellowship, developing sincere concern for persons in the Community.
 - (b) To create a "ripple" effect - stimulate volunteers to give selves in other services to Community.
 - (c) To match volunteer visitor with unmet needs of person to be visited (See: Specific Training for Volunteers in appendix).
 - (d) To motivate volunteers: to sense obligation to persons in need of their help.
 - (e) To encourage volunteer to participate in brotherhood ideal.
 2. Visitors are Committed:
 - (a) To be responsible for contacting person regularly.
 - (b) To attend monthly seminars for "project Compassion".
 - (c) To reinforce relationship between family, friends, - never undermining values or arrangements.
 - (d) To REMEMBER that when visiting in person's home "You are only guests".
 - (e) To respect "Project Compassion" person as an individual.
 3. Importance of respect by visitor for visitee means:
 - (a) Understanding "absence" of being loved.
 - (b) Considering cultural concept of "old", feeling of not being as attractive.
 - (c) Lack of balanced daily diet.
 - (d) Possible financial living conditions problem.
 - (e) Maintenance of daily chores may jeopardize independence.
 - (f) Feelings of being neglected by family and friends.

- (g) Feeling of being exploited or misused.
- (h) Recognizing the aloneness of one living alone.
- 4. Visitors information gathering form.
(See sample on following page.)
- 5. Visitor's perception of person's needs.
 - (a) Assessment.
 - (1) Assessment of accumulated data relevant to cause-effect relationship if a problem.
 - (b) Goals for person being visited (Referral to agencies or persons able to assist the person in having personal needs met.)

VISITORS FORM

ACTS "PROJECT COMPASSION" VISITATION

NAME (Mr., Mrs., Miss) _____ Phone _____

Address _____

_____ Zip _____

_____ Would like to be a visitor.

_____ I have NOT done visiting in the past.

_____ I have had some experiences in visiting the lonely and people who are ill.

_____ Am able to attend supportive training seminars monthly.

_____ Am NOT able to attend supportive training seminars monthly.

_____ I would like someone to visit me occasionally.

_____ Other.

INFORMATION GATHERING FORM

Person referred by _____

Name _____

Address _____

Telephone _____ Place of Birth _____

Church affiliation _____

Social Security No. _____

Person's occupation _____ Telephone _____

Agencies person has cooperated with _____

Name of Social Worker at the agency _____

Status: Married _____ Divorced _____ Single _____ Separated _____

Date _____

Number of dependents _____ boys _____ girls _____

Other information: _____

Personal History: (medical and surgical; school, extra-curricular and social activities; alcohol and drug history; occupational history, military history, etc.)

Financial Resources: This information gathered only when person indicates that there is a lack of funds to meet financial needs - Social Security, Supplementary Security Income (SSI), Veterans insurance, Medicare, Medical)

TRANSPORTATION MODEL

A. Step-by-step development of "ACTS Transit"

1. Need? (Needs assessment report)
2. Objectives?
3. Eligibility?
4. Service units available?
5. Frequency of operation?
6. Type of vehicle required?
7. Operation funded?
8. Vehicle maintenance?
9. Driver: salary and funding?
10. Insurance?
11. Escort services?
12. Scheduling of recipients
13. Cost to recipient?
14. Committee?
15. Publicity?
16. Evaluation (frequency)

B. Development of program of the University Church through ACTS, and Service Committee

1. Objectives--To transport the elderly and handicapped from their residence to:
 - (a) Medical and dental appointments
 - (b) Medical treatments at the hospital
 - (c) Counseling
 - (d) Shopping
 - (e) Banking
 - (f) Beauty parlors

To provide services within the geographic area of Loma Linda (north and Bryn Mawr)

To make exceptions outside of the geographic area:

- (a) Only to persons in need of special medical care not available in the local area.

2. Services Provided:

- (a) Pre-scheduled and demand-responsive service provided
- (b) Service is available between 8 a.m. and 4:30 p.m., Monday through Thursday, and from 8 to 12:30 on Friday.
- (c) Driver does NOT lift persons aboard.
- (d) Driver handles all wheelchairs and walkers once the person is seated in the car.
- (e) Driver assists the elderly and handicapped to points of person's safety on the street.
- (f) Donations are accepted for the maintenance of the ACTS Transit station wagons.
- (g) Elderly not able to make contribution also served.

3. Progress:

- (a) October 1977--total 45 service units per month
July 1978--total 260 service units per month
 - (b) Average of 10 trips per day, meeting needs of 35 persons totally dependent on ACTS Transit.
 - (c) Many in community not yet learned of service--however, a month by month increase as noted in 3, a. above.
 - (d) Many in community kept out of the nursing homes because service is available.
4. Vehicle with hydraulic lift available through ACTS Information & Referral Services.

NUTRITION PROGRAM

- A. Step-by-step development of Nutrition Program
 - 1. Needs assessment
 - 2. Objectives
 - 3. Organization of Steering Committee
 - 4. Financing
 - 5. Location of Kitchen, approval of Environmental Health Department
 - 6. Election of Nutrition Committee
 - 7. Cook (part or full time.)
 - 8. Develop menus on basis of five week cycle
 - 9. Purchase kitchen equipment, packaging supplies, food
 - 10. Recruit volunteers
 - 11. Train volunteers
 - 12. Publicity
 - 13. Routes
 - 14. Evaluation (frequency)
- B. Development of program of the University Church through ACTS and Service Committee.
 - 1. Needs--assessed by tallying phone calls of persons asking for Homemakers, "who are able to cook".
 - 2. Objectives--to deliver a hot meal at noon to:
 - (a) The elderly and
 - (b) Handicapped
 - (c) The ill
 - (d) Those without transportation
 - (e) Those needing emergency relief
 - 3. Organization of Advisory Council
 - (a) Objectives
 - (1) Evaluate needs
 - (2) Give authority to Service Committee to elect Nutrition Committee
 - 4. Financing:
 - (a) Recipient to pay \$1.50 per meal on weekly basis
 - (b) Balance (amount left when subtracting income from actual cost) to be subsidized by ACTS and University Church
 - 5. Location of kitchen and approval of Environmental Health Department
 - (a) Food Handlers Certificate
 - (b) Food purchased by using food vouchers from ACTS
 - (1) Monthly billing from market.
 - 6. Nutrition Committee
 - (a) Given authority to purchase equipment for kitchen (plates, cups, insulated carrying shelves, etc.)
 - (b) Authorizes Director of ACTS to hire cook
 - (c) Director authorizes cook to purchase food supplies
 - (d) Qualified dietitian and members of committee to calculate and develop cycle menus.
 - 7. Recruit volunteers to deliver meals
 - (a) Church bulletin announcements
 - (b) Oral announcements in church

- (c) Brochure with response sheets
- (d) Local newspaper stories

8. Train volunteers (see Appendix "Specific Training for Volunteers")

C. Nutrition Classes

1. Conducted quarterly

- (a) Interested persons informed of classes through ACTS Information & Referral

CARE RING

A. Step-by-step development of Care Ring program

1. Unmet needs
2. Objectives
3. Telephone system and expense
4. Who qualifies to receive
5. Basic pattern for Care Ring Program
 - (a) Frequency of calls
 - (b) Number of calls daily
 - (c) Failure to reach callee
 - (d) Callee's absence
6. Record keeping
7. Recruitment and training
8. Referrals
9. Valuable function

B. Development of program:

1. Unmet needs assessed by:
 - (a) Tallying phone calls of people who stated they were lonely
 - (b) Those who were referred to ACTS because were known to live alone
2. Objectives—The socially isolated person will receive:
 - (a) Daily reassurance call by Care Ring volunteer
 - (b) Daily call during 8 a.m. until 12 noon.
 - (c) Ten rings or more to give callee time to answer
 - (d) Second call, half hour later should no contact be made first time
 - (e) Telephone check by telephone company to ascertain working order of phone
 - (f) Safety check by neighbor, friend, or relative (if no answer)
 - (g) Emergency assistance by:
 - (1) Relative
 - (2) Fire Department
 - (3) Local Police
 - (4) Ambulance dispatched immediately (if callee found to be in need of medical treatment)
 - (h) Callee informs ACTS office in advance of plans to be away at hour of call
3. Separate office telephone for sole use of Care Ring (tax exemption by phone company because of non-profit human service)
4. Who qualifies?—those who are socially isolated:
 - (a) Infirm
 - (b) "Discarded"
 - (c) Elderly
 - (d) Widows
 - (e) Widowers
5. Basic pattern for Care Ring program illustrated in objectives (above)
6. Records kept in binder for each caller
 - (a) Caller's name and phone number are on the binder (see sample on next page)
 - (b) Notes on pages provided filled in by caller
 - (c) Unmet needs that the caller recognizes reported to ACTS Director

7. Recruitment and training of volunteers
 - (a) By Care Ring Committee
 - (b) See Appendix for Specific Training for Volunteers
 - (c) Callers recruited for two hours per week--call 6-8 names
 - (d) Callers make calls preferably from ACTS office
 - (e) Service provided four days per week at predetermined time
8. Referrals of persons needing this assurance made by:
 - (a) Family members
 - (b) Public Social Services
 - (c) Churches
 - (d) Hospitals
 - (e) Doctors
 - (f) Nurses
9. Valuable function of "Registration Form" (following page) is helpful information in case of emergency
10. Callee's Record of calls (kept in callers' binder) on following page

NAME of Caller:

Phone:

REGISTRATION FORM FOR CARE-RING

Callee's name: _____ Age _____

Address: _____

Telephone number: _____ Status: M ____ D ____ Single ____ Sep. ____ W ____

Relative's name: (address and telephone number)

Close Friend: (name, address and telephone number)

Neighbor: (name, address and telephone number)

Building Superintendent: (name, address and telephone number)

Personal Physician: (name, address and telephone number)

Lawyer: (name, address and telephone number)

Other information, basic problems or needs:

 CALLER'S DAILY NOTES

NAME: _____ TELEPHONE NUMBER _____

ADDRESS _____ AGE _____ STATUS _____

ETHNIC BACKGROUND _____

MEDICAL INFORMATION _____

MONTH AND
DAY CALLED

NOTES

HOMEMAKERS

- A. Step-by-step development of the Homemakers Program.
 1. Needs assessment
 2. Objectives
 3. Who qualifies
 4. Personnel
 5. Services
 6. Director's role
 7. Introductions
 8. Records
 9. Homemaker services through Social Security income

- B. Development of programs of the University Church through ACTS
 1. Tallied calls at the ACTS office
 2. Information gathered by the Care Ring callers
 3. Objectives:
 - (a) To place a qualified person in the home as a form of crisis-intervention for a few brief hours a day
 - (b) To assume some family responsibilities (but not to be a "carry all" to relieve the family of all responsibilities.)
 - (c) To resolve some problems (but avoid role of imagined "mommy" or close friend who magically solves all problems.)
 - (d) Avoid up-grading social image of recipients (who may perceive homemaker as "our maid".)
 - (e) Avoid taking blame should critical situations persist
 - (f) Avoid aspect of intrusion
 4. Who qualifies?
 - (a) Elderly persons who can no longer maintain own home
 - (b) Physically or mentally disabled
 5. Homemaker employed by:
 - (a) Recipient receiving Social Security income (See next page, "SSI-SSP", column 1)
 - (b) Recipient of the services
 6. Services to:
 - (a) Restore or sustain functioning
 - (b) Prevent or reverse individual or family deterioration
 - (c) Functioning of person is impaired
 7. ACTS Director's role:
 - (a) Meet with recipient
 - (b) Clarify the following:
 - (1) Who plays what role in the home in immediate future?
 - (2) Exactly how many working hours are expected of homemaker?
 - (3) Who to contact in case of emergency?
 - (4) What are special health problems, and how to cope
 8. Establish a contract-like agreement with family or recipient prior to actual beginning of services:
 - (a) To alleviate anxiety
 - (b) To produce effective results
 - (c) Family given chance to discuss fee policy of agency beforehand (regardless of their ability to pay fee)

- (d) Family will be encouraged to discuss all questions pertaining to qualifications of homemaker
- (e) Family encouraged to discuss all questions pertaining to agency practice in relation to service
- 9. Detailed picture elicited about how the recipient's household normally operates:
 - (a) Plan built to guide homemaker through each day (in relation to priorities and specific needs of family)
 - (b) Clarify purpose of ACTS Director's intervention:
 - (1) Helps define role of homemaker
 - (2) Estimates length of homemaker's services
- 10. Records of homemaker recipient names, name of homemaker kept on file
- 11. Homemaker services available through county offices, and:
 - (a) Explained to the person needing services
 - (b) Help obtained through referral system (See following page, SSI-SSP, No. 2).

SSI-SSP-SSA

253

What is Supplemental Security Income

SSI is a basic monthly cash benefit program (gold checks) for the aged (65 and over), and for the blind or disabled persons of any age. For persons in those groups it may provide the total monthly income or it may supplement a low monthly income. Generally speaking, an aged, blind, or disabled person is eligible for SSI if his/her income is not more than \$20 above the basic benefits listed below. (See over for INCOME AND RESOURCE LIMITATIONS.)

In addition to cash payments, SSI recipients also are automatically covered by Medi-Cal. That is why it is important to apply for SSI even if your income is only one penny below eligibility levels. Medi-Cal is a program which helps pay medical costs.

WHO IS ELIGIBLE FOR SSI?

To get SSI benefits:

You must be 65 or older or disabled or blind (Social Security will pay the cost of any medical examinations needed to determine eligibility), and

You must be a resident of the United States, and

You must either be a citizen, a permanent resident alien or a permanent resident of the United States under color of law, and

You must have limited income and limited resources (over for explanation).

BASIC BENEFITS IN CALIFORNIA ARE:

\$322 for a single person 65 or over, or a single disabled person

\$363 for a single blind person

\$602 for a couple where both members are aged or disabled

\$673 for a couple where one person is aged or disabled, the other is blind

\$714 for a couple where both members are blind

\$258 for a disabled person under 18 years old

(If you are living in the household of another and receiving room and board in kind, your benefits will be lower than the above by about \$60.)

If you are eligible for the above benefits, you will receive a Medi-Cal card which entitles you to many free medical services.

If you are living where you cannot prepare your own meals, you are entitled to an extra meals out allowance; for aged and disabled only.

If you are living in a non-medical out-of-home care facility, the basic benefit is \$369 per month. You are entitled to at least \$40 for your personal needs not provided by the facility out of this \$369.

WHAT OTHER BENEFITS CAN SSI RECIPIENTS RECEIVE?

In addition to an SSI benefit and a Medi-Cal card, as an SSI recipient you may be eligible for the following important benefits:

1. **EMERGENCY LOANS WHEN SSI CHECKS FAIL TO ARRIVE ON TIME:** If your SSI check is late, immediately contact the Social Security Administration. You are entitled to receive an (interest free) emergency loan of up to \$200 from the County Welfare Department, immediately, if there has been no check received within four days after normal delivery date (Sundays and holidays excepted).

2. **IN-HOME SUPPORTIVE SERVICES:** If you need someone to help you in your own home (housework, as well as personal care), you may be entitled homemaker/chore services from the County Welfare Department. If you are unable to cook, you have a choice of the extra meals out allowance or to have someone come in and cook. Furthermore, if you are severely impaired, you have a right to receive a cash payment in advance to pay the provider. Note: Persons with incomes above the SSI level still may be eligible for In-home Supportive Services. Apply to Welfare Department.

3. **PAYMENTS TO MEET "SPECIAL CIRCUMSTANCES":** The County Welfare Dept. is required to make payment to cover special circumstances. "Special circumstances" means those which are not common to all recipients and which arise out of non-recurring conditions. Special circumstances include replacement of essential household furniture and equipment or clothing when lost, damaged or destroyed by a catastrophe, necessary moving expenses, required housing repairs and unmet shelter needs.

4. **OTHER SERVICES:** If you need help to maintain yourself independently or need to know where to go for help, or help in getting there, or have other personal problems, ask your Welfare Department for a social worker to help you.

INCOME LIMITATIONS: If you have no other income, you will receive the full benefit. (For example, \$322 if you are 65 or disabled.) If you do have other income, the first \$20 per month is not counted. For instance, if you are receiving a monthly pension or Social Security (green check) of \$100 per month, only \$80 will be counted. You will receive a Supplemental Security Income payment of \$242. That represents the difference between \$322 and \$80. In addition, if you are working, the first \$65 of your earnings, plus one half of the rest of your earnings is not counted. You will be ineligible for benefits only when your total income which is counted is more

than your benefit standard.

RESOURCE LIMITATIONS: Below are listed the most common resources you can own and still be eligible for benefits. If, in looking at the list, you think you have too many resources to qualify, contact your local legal services. There are accepted ways to take care of this problem.

o Home — No limit on value.

o Household goods and personal belongings — \$1,500 market value.

o Automobile — \$1,200 market value. An additional car may not be counted if used for transportation to work or for regular treatment of a medical problem.

o Life Insurance — \$1,500 face value.

o \$1,500 in any resource; for instance, savings, portion of car's value over the \$1,200 limit, burial plot.

If your resources are over \$1,500, you can spend them down to the \$1,500 level and then you can become eligible.

Because of long delays before correct checks arrive, SSI recipients often receive large SSI retroactive payments. If that happens to you, you could become ineligible for SSI, unless that money is spent in approximately three months from date of receipt so that you have no more than \$1,500 in resources.

OVERPAYMENTS: SSI beneficiaries sometimes receive a Notice of Overpayment. Overpayments often don't have to be repaid, and may be mistakes by the Social Security office. Contact your legal services right away. Send for the fact sheet on overpayments, which explains your rights in such cases.

HOW TO APPLY FOR SUPPLEMENTAL SECURITY INCOME

o To apply for these benefits go to your Social Security office. For the address, look in phone book under U. S. Govt.-Health, Education & Welfare-Social Security, or ask your library or Welfare Department.

o It is best to apply in person. Get a neighbor or friend to help you if you have problems with transportation. If your physical condition is such that you cannot get in, the Social Security office has field persons to come to your home.

o When you make your application, be sure to take with you proof of your age; for example, a copy of your birth certificate or Social Security number of family Bible. If you do not have any of these, apply anyway and the Social Security office will help you obtain proof.

o When you file an application with the Social Security Administration **INSIST ON FILING A FORMAL WRITTEN APPLICATION.** THAT ES-

TABLISHES THE RIGHT TO THE CORRECT HIGHER GRANT FROM THE FIRST DAY OF THE MONTH OF THE ORIGINAL APPLICATION. DO NOT BE SATISFIED WITH AN INFORMAL ORAL DENIAL.

o If you are in desperate financial straits, and you can present strong evidence that you are eligible for benefits, ask for an immediate payment. You can get up to \$100 in an immediate payment. If you have not received an approval or denial from the Social Security Administration within two months, contact your local Legal Services office.

o A disabled or blind applicant may be able to receive presumptive eligibility payments for up to three months while the application is pending.

APPEALS If you disagree with any decision made by the Social Security Administration or the County Welfare Department, you have a right to file an appeal. Contact your local Legal Services office, Welfare Rights Organization, or other organizations capable of assisting you with the appeal. They can also help straighten out mechanical errors where no appeal is needed. If none is available, ask the agency involved how to appeal on your own.

IF YOU DO NOT QUALIFY FOR SUPPLEMENTAL SECURITY INCOME BENEFITS

o If your income is low and you have few resources, and you are under 65, you still may qualify for programs such as Medi-Cal, food stamps, general assistance. Ask at the Welfare Department.

o If your income is too high, regardless of whether you are over or under 65, you may qualify for homemaker/chore services and/or Medi-Cal benefits if you have medical expenses that threaten your ability to pay your other living costs. Check at the Welfare Department.

APPENDIX L

MODELS TO BE DEVELOPED

1. Counseling
2. Fix-it (home repair)
3. Grandparent
4. Teacher's Aide
5. Home Health Aide
6. "Neighborhood Watch" (home security)
7. Senior Citizen Center Building Plans

APPENDIX M

SAMPLES OF MONTHLY CALENDAR, "MOMENTS TO REMEMBER"



from the desk of
Mabel Evelyn Greer

HELLO: "You all" out there
in the land of the "Young
at Heart!"

I'm Evelyn, transplant from the Deep South,
and your hospitable, humble coordinating
editor of monthly events for the Adventist

Community Team Services of the University Church,
Loma Linda.

I'd like you to know that we are here at ACTS to
tell "yah" that we love "yah" and truly want to
serve you!

It will be our deepest pleasure to hear from you
by letter or by phone call (796-9161) and we'll
keep close to you through ---
MOMENTS TO REMEMBER

Evelyn
Editor

The UNIVERSITY CHURCH cares
for the well-being of its older
members, and they themselves care
enough to plan valuable experiences
to have available. This monthly
calendar demonstrates this concern
by helping you to be aware of ways to
both enrich your life, and for you to enrich
others whom your life touches.



These experiences are balanced in this three-
way offering of social, life-time learning,
and service possibilities. In social
occasions and the University Tours you
have bright and pleasant fellowship. In
life-time learning a wide-ranging variety
of fascinating, informative lectures, and
other interesting, learning experiences.
And in service, we have opportunity to
volunteer to help that someone who can
be helped by our God-given gift. Besides
these are listed other happenings in our
valley, which we think you'll find
valuable.

James Marsh
Pastor

COMING EVENTS:

September 17 - Senior Citizen's Social Hour,
arranged by Elder Tom Bradley.
August 15 - Travel with Walter Clark to
San Fernando Mission and Busch Gardens.

"Look to this day.....
For yesterday is but a dream,
And tomorrow is only a vision.
But today - well lived - makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day."
- Selected, author unknown

Moments to Remember ...							J U L Y 1978						
						Hale & Wilder ¹ duo concert 8:30 pm, LL Academy gym. Admission							
2	Meals on Wheels	3	PICNIC in LL City Park, Noon - 7 pm. No Meals on Wheels	4	Meals on Wheels	5	Meals on Wheels	6	Meals on Wheels	7	Meals on Wheels 6:30 pm CCF University Church lawn	8	Camp meeting in University Church 7 pm Vespers Sacred concert
9	Meals on Wheels	10	Meals on Wheels	11	Meals on Wheels. Chamber of Commerce 11:30 am	12	Meals on Wheels	13	Meals on Wheels	14	Meals on Wheels 8 pm CCF Chapel	15	Camp meeting in University Church, 3 pm, Marriage Enrichment
16	Solvang with Walter Clark. Bus leaving University Church, 7 am.	17	Meals on Wheels	18	Meals on Wheels	19	Meals on Wheels	20	Meals on Wheels	21	Meals on Wheels 8 pm CCF Chapel	22	Camp meeting in University Church, 3 pm, Marriage Enrichment
23	Meals on Wheels	24	Meals on Wheels	25	Meals on Wheels	26	Meals on Wheels	27	Meals on Wheels	28	Meals on Wheels 8 pm Organ Concert	29	Camp meeting Church picnic 1 pm, on lawn. 3 pm Marriage Enrichment

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from the desk of
Mabel Evelyn Greer

Heartfelt thanks is expressed to
Guy Nelson - University Press,
Ellis Jones - Graphics Studio
School of Dentistry,
Don Keeler - Quik Copy Service,

for their assistance in connection with the
publication of this calendar of monthly events,
MOMENTS TO REMEMBER. Their enthusiasm, guidance

and professional expertise is deeply appreciated
by this editor and by each member of the ACTS Team.

To our readers - - Thanks for your warm response
to this paper. Keep your messages coming!!!!

Evelyn
Evelyn

MESSAGE FROM YOUR DIRECTOR: Many have inquired
regarding the function and purpose of the
ADVENTIST COMMUNITY TEAM SERVICES agency, which
is sponsored by the University Church. Using the
letters, let me acquaint you with our unique
agency.

- A ASSURANCE that God has a personal interest in each individual.
- D DUTY to God and man.
- V VALUE is placed on the individual.
- E ETERNAL LIFE is promised to all by God.
- N NUTRITION is fundamental to maintain good health.
- T TALKING TO GOD in prayer is absolutely essential.
- I INIQUITY in the heart is self destructive.
- S SECOND COMING of Christ is tremendously important.
- T TASK is not yet completed.

- C CHRIST centered objectives.
- O OBEDIENCE to the laws of God and Country.
- M MAINTAINING a proper attitude toward people.
- M MISUNDERSTANDINGS require careful study.
- U UNSELFISH interest and love warms the heart.
- N NEIGHBORS are very special components.
- I IDLE TALKS damage a neighbor's character.
- T TALK well of everyone.
- Y YOUR success will not depend so much upon YOUR knowledge and accomplishments as upon YOUR ability to find YOUR way to the heart.
- T TALENTS are scrutinized and put to good use.
- E EFFICIENCY and kindness are cherished.
- A AUTHORITY of skill is the only authority effective in helping.
- M MEMBERS find their happiness in the happiness of those whom they help.

- S SACRIFICIAL gifts of love.
- E EXPERIENCES in helping give personal satisfaction.
- R RATIONALLY DIRECTED and purposeful activities.
- V VOLUNTEER humanitarian programs developed.
- I INVOLVEMENT set in motion sets a new focus in life.
- C CONCERN for the welfar of people.
- E ENLARGING the individual's sense of autonomy and mastery of one's situation.
- S SOURCES OF SUPPORT explored to meet the needs of the individual.

Addie Zarangle
DIRECTOR

Moments to Remember ...						
AUGUST 1978						
		1	2	3	4	5 L. Venden speaker
				Soquel Camp meeting		
6	7	8	9	10	11	12 W. Alexander guest speaker
Soquel Camp meeting						
13	14	Tour to 15 San Fernando mission and Busch Gardens with W. Clark	16	17	18	19 L. Venden speaker
20	21	22	23	24	25	26 L. Venden speaker
27	28	29	30	31		



from the desk of
Mabel Evelyn Greer

Thinking of you from the island of Patmos in the blue Aegean Sea, wishing for you a happy time of fellowship at your September social and sharing with you this provocative thought from the writings of Ellen White ---- "It is through social relations that Christianity

comes in contact with the world."

Your vacationing Editor,

Evelyn

COMING EVENTS:

Tours with Walter Clark- September 18..L. A. Fair and September 30..Southeastern California Conference Campmeeting at Anaheim -- the buses are filled, however, if you wish to go - leave your name with Cheryle at the University Church office, 796-0237 should there be a cancellation.

Hi! Senior Citizens, our up coming Social Program is slated for September 17 at 2 pm in the Fellowship Hall as usual. You won't want to miss this program for it will be both interesting and unusual. Do you know what "Exercalis" is? You don't! Well, you'll find out on the 17th. The program will range from Fall Colours - with Walter Clark - to delightful Songs by Marilyn Cotton. Note it on the calendar for this announcement is replacing your regular post card. And watch the Church Bulletins too. SEE YOU THERE!!!

I'm Tom Bradley, your Social Hour M.C. Hope you're keeping your cool this summer. Greetings from all the members of the S.H. Committee.

THE 17th IS NEXT!!!!!!!!!!!!!!

Thomas J. Bradley

P.S. - Director's Note:
Elder Bradley, besides being your Social Coordinator --- has found time in his busy schedule to organize the bookkeeping system for ACTS. He accepted the responsibility for preparing monthly statements of the ACTS operations. These statements are open for inspection by any contributor to the ACTS operations.

TAX DEDUCTIONS FOR GIVING USED CLOTHES AND FURNITURE TO CHARITY....The government allows donors to deduct what the items are presently worth when they are contributed.

"If you donate property other than money to a qualified organization (such as ACTS), you may generally deduct the fair market value of the property at the time of the contribution," said Rod Young, public relations officer with the Internal Revenue Service in Washington, D.C. He added, "The fair market value is what someone is willing to pay for it." National Enquirer

Addie

Moments to Remember ...						SEPTEMBER 1978	
					1	2	Speaker L. Venden
3	4 Have a nice LABOR DAY HOLIDAY	5	6 E.L.Minchin "Is there no Balm in Gilead" -Campus Chapel at 7:30pm.-	7	8	9	Speaker M. Hempe
10	11	12	13 E.L. Minchin "When a Christian sins" -Campus Chapel at 7:30pm.-	14	15	16	Speaker F. Kasischke
17 S O C I A L at 2pm in Fellowship Hall	18 T O U R L.A. County Fair at Pomona with Walter Clark	19	20 E.L. Minchin "Returning to our first love" -Campus Chapel at 7:30pm.-	21	22	23	Speaker L. Venden COMMUNION SABBATH
24	25	26	27 Chapter by chapter in Book of Hebrews -- -G. Maxwell-- -Campus Chapel at 7:30pm.-	28	29	30 Anaheim Conference Convocation - L. Venden speaker at the Univ. church-	

Be of good cheer. Matthew 14:27

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from the desk of
Mabel Evelyn Greer

Welcome Home!
Hope your vacation was happy
and fulfilling in every way.

ACTS is pleased to announce a new service
for our community, dealing with crime
prevention.

Please note the insert in this issue and mark
your calendar to hear guest speaker, Deputy
Robert Beck, Crime Prevention Specialist, San
Bernardino County Sheriff's Department, October
25, 10 am, Fellowship Hall, University Church.
His message will be on methods of securing your
homes, and organizing "The Neighborhood Watch"
program in the home area.

For further information, call ACTS, 796-9161 or
825-6270, - ask for Addie.

Yours for more safety,
Em' n

A careful look at the total
ministry of the University Church
will reveal its concern for all
segments not only of its member-
ship but of the community it
serves. As an integral and sig-
nificant part of its many activi-
ties is the University Church
Tours, which has been planned
specifically for senior citizens.



These trips are designed to provide an opportunity
for participation in recreational and cultural
events and at the same time to experience the
pleasure of Christian fellowship with those whose
years of activity represent a wide variety of
experiences. The program is operated on a cost
basis with the hope that none will be eliminated
because of economical limitation.

In its fifth season, this program has served a
larger number each year. In 1974 a total of 196
participated as compared to 832 in 1977, which
included 12 trips. Among the events of this
year was a trip to view the exhibit of the
Treasures of Tutankhamen and a four-day trip t
Yosemite National Park.

In February the schedule of events is announced
and application for participation is made avail-
able. Any who may wish to have their names
placed on the mailing list or desire additional
information may write or call the University
Church, 796-0237.

Walter B. Clark

October 1-31, Senior Citizen Month
San Diego Wild Animal Park. Reg. \$5, Discount \$3.75

Travel Adventure Film Lectures, 7:30 pm San Bernardin-
Valley College, Tickets at the door: \$1.00

- Oct. 5 Bonnie Scotland
- Oct. 12 Bewitching Brazil
- Oct. 19 Ireland
- Oct. 26 Austria

Moments to Remember ...

OCTOBER, 1978

1	2	3	4	5 Walter Clark Disneyland Film, 7:30 pm S.B.V.C.	6 CCF Vespers 7:30 pm	7 Speaker L. Venden
8	9	10	11	12 Film, 7:30 pm S.B.V.C.	13 CCF Vespers Divorce & Remarriage Dr. R. Nies 7:30 pm	14 Speaker L. Venden
15	16	17	18	19	20	21
WEEK OF DEVOTIGN - DR. WINTON H. BEAVEN 8:10 am U. Church Sanctuary						
				Film, 7:30 pm S.B.V.C.	CCF Vespers W.H. Beaven	Speaker W.H. Beaven
22	23	24	25 Neighborhood Watch, 10 am Fellowship Hall	26 Film, 7:30 pm S.B.V.C.	27 CCF Vespers 7:30 pm	28 Speaker L. Venden
29	30	31	NOTE: Public is cordially invited Wednesday morning chapel and to L.L.U. Week of Prayer meetings. Balcony seating is provided for the community visitors. Lower floor of sanctuary is reserved for students.			